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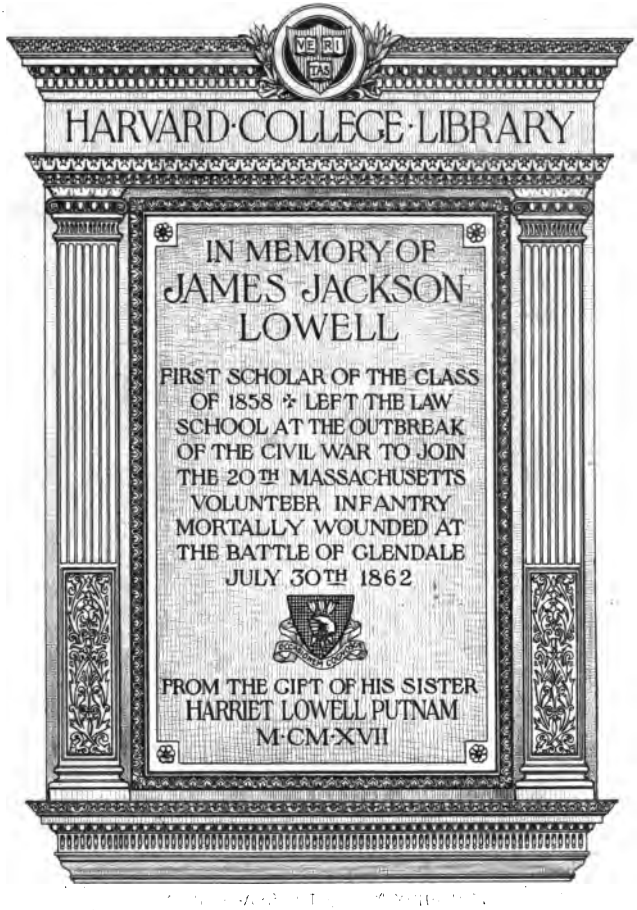
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VOLUNTEER INFANTRY
MORTALLY WOUNDED AT
THE BATTLE OF GLENDALE
JULY 30TH 1862
FROM THE GIFT OF HIS SISTER
HARRIET LOWELL PUTNAM
M·CM·XVII

James Billing

THE NEW AGE,

CONCORDIUM GAZETTE,

AND

TEMPERANCE ADVOCATE.

"If any man be in Christ he is a new creature: old things are passed away; behold all things are become new."

PRICE FOUR SHILLINGS.

LONDON:
PUBLISHED BY W. STRANGE, PATERNOSTER ROW.

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ADDRESS.

In presenting to the public this volume of the "New Age," which records the second phase of our progress in Spirit culture (the "Healthian" representing the first), we have to announce that for a season it is our intention to refrain from any further publication of the mode and order in which this progress may be continued.

We adopt this course, not because the subjects on which we have treated are exhausted, for we find there is much that it would be good should be placed in the hands of all enquiring persons, but we feel that our time may be better occupied in a more constant devotion to practical measures.

During the period that the "New Age" has been in the course of publication, those who have had this charge committed to them have passed through many experiences to which the world in general are strangers, and these experiences are such as can be very faintly comprehended by the general reader. They trust, however, that the volume will not be without its use in the development of that Good which now appears being manifested throughout the civilized world.

As the Gazette of the Concordium, we find that no book can represent what is passing in that establishment; for, although we have in each number given a somewhat copious report, yet we find that even the proceedings of a single day are of far greater moment than can be transcribed or recorded in any work whatever.

Spirit culture, or an entire submission to Good in every required condition, is a subject that must, sooner or later, occupy the attention of all who desire to realise that degree of existence which the good in all ages have declared to be the true destiny of man. If men could be brought to the discernment of the loss they sustain by alienation from Good, how readily would they submit to every thing that is called privation, until they were again placed in that true relationship that should bring them at one with their heavenly parent, from whom alone they can ever receive love, or peace, or joy.

With regard to human physiology, education, and association, we feel that these are branches of Spirit culture on which very little is yet known. The degree of change which has already been made in us from the general conventionalities of society is such as to astound those who witness it, and lead them to suppose we are not in what they would call a sane state; but we are confident that the present bears a very small proportion to the changes that will have to be adopted, for we daily find that we have given to us more clearly, intuitions and monitions that are capable of leading us to others, that will, in their turn, still widen the difference between the customs we adopt, and those of the world in general.

In all these changes, however, it becomes continually more apparent that Good is one and indivisible; and that whether it be in moral duties, in intellectual duties, or in physical exercises, whatever is begun, continued, and ended in true relationship with it, cannot do otherwise than subserve to the progressive development of those who are so conditionated.

The advantages we have derived from simple diet, and the altered natures we have thereby had constituted in us, are leading us to seek simplicity in other conditions; and we trust that ere long we shall be in a position to exhibit to our fellow beings that no external influence can harm man, but that when he comes into true relationship with Good, or, in other words, first seeks the kingdom of heaven, all other things will be added unto him.

Education, or the right training of the thoughts, words, looks, and actions of every human being, through every moment of his existence, we feel to be a most important duty; and we hope to be strengthened to devote ourselves to this work in no ordinary manner. How little has yet been done in rightly performing this task, more especially for the rising generation, the vice, crime, and misery of the world bears full evidence; and until youth shall be better educated, they will be very little fitted for that destiny which springs from Good.

We feel, however, that it is useless for us to write much on education, for words fail to explain the manner in which the manifestations of the Spirit may be most clearly exhibited, and this is the only education that we would give to humanity. The development of the self nature, for self purposes, is going forward in this century at a ratio equal perhaps to that of any period of which we have record, and this development, whenever it shall be truly related with Good, will be made *directly* subservient to its ends; but until this is the case, it will only add to the differences of position, and the consequent dissatisfaction which now pervades all ranks, classes, sects, and parties.

In all educative and other efforts, it must never be forgotten that we are parts of one great whole, and that whether it be joy or sorrow, pain or pleasure, that is born into the world, there will ever be a distribution and an equalization going forward which will make all participate in the consequences that result from the acts of each individual.

With regard to Association, our views are somewhat modified. We still see the advantages of the good, the wise, and the powerful associating together as the instruments of the essential Good, but we likewise see that this can only be done in proportion as persons are in some degree fitted to associate; and that the work of submission must be confined to no locality or arrangement, but that in every place and in every act this great duty must be the beginning, the middle, and the end of all the efforts that are made.

Whether as it regards physiology, education, or association, we are daily more and more convinced of the importance of attention being paid, before all others, to the subject of Generation, for this is the vital point from which the redemption of man must originate. True submission to the Spirit, in all its generative conditions, will alone open that path to human regeneration without which no one can be fitted to become an inheritor of the kingdom of heaven.

This is a subject on which information of a higher character than any yet given to the public is much needed, but we feel that it is one on which much misconception may arise by any attempt to treat of it theoretically. We shall therefore prefer to exhibit in our lives and conversations the calm serenity of a truly pure state of existence, rather than to enter into explanations of a course which we feel does not belong to the world as at present constituted.

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THE NEW AGE,

AND

CONCORDIUM GAZETTE.

A Journal of Human Physiology, Education, and Association.

"Erect a standard of distinction, and let all those who, by useful labours, contribute to the support and maintainance of society, gather round it, and you will discover the enemy that preys on your vitals."
Volney's Ruins of Empires.

No. 1. Vol. I. SATURDAY, MAY 6, 1843. PRICE 1*d.*

ADDRESS TO THE READERS.

IT is not our intention, on the present occasion, to occupy a large space with a statement of what we intend to do. Our object may be briefly summed up in a few words. Our little Journal is intended to register the leading events in the march of social and moral progress; to afford healthy mental food for the growth and elevation of the human being; and to direct the people, as far as our humble abilities will permit, to the due developement and proper application of their own resources. Its character will be Cosmopolitan and Catholic, instead of localized and sectarian; hence it will take notice of the proceedings of all parties, however humble their endeavours, that are seeking to change the present societary order to one more consonant with the universal laws in nature. The employment of the people on the land will be a leading topic, as well as the subject of juvenile education. The whole human physiology, especially the highly interesting subjects of Mesmerism and Phrenology, and the right of free inquiry, will all be attended to, and discussed from time to time. In addition to which, there will be inserted short and interesting tales and sketches, original and select, illustrative of present society, its errors and anomalies, and exponential of moral, intellectual, and political progress. The Editor in this undertaking will have the assistance of several talented contributors and correspondents, besides regular communications from the Continent and America. With this brief outline of our intentions we close, to make way for other and more interesting matter.

THEORY AND PRACTICE.

Religion and its Professors.

MUCH as we hear of the importance of religious faith, and the influence of mere opinion, in moulding human character, we find but little evidence, in the practical workings of society, to attach very high value to the power of either. It is possible for society to have a high-toned religious creed, and an elevated moral code, and yet to be bigoted, worldly, and selfish in everything relating to practice. In our own country, we are daily assailed by this grating discrepancy between theory and practice in every relation of life, but more especially amongst the professors of religion. The spirit of Christianity, we are informed by its votaries, is Catholic, elevating, and

refining — a system fraught with truth, beauty, and goodness, based on pure faith and universal goodness; and yet, the nations in which the teachings of this pure and ennobling faith have obtained the greatest currency, and received the highest deference, have been amongst the most low-minded, selfish, and persecuting of the earth's empires. Even now two nations, in the vanguard of civilization, both making high pretensions to Christianity—both flooded with the teachings of the Gospel, and in possession of innumerable propaganda, daily and hourly engaged in expounding morals and enforcing religion — two countries, England and America, are striking instances of this enormous discrepancy between theory and practice.

In Great Britain alone, above ten millions sterling is annually spent in what is called religious teachings—that is, in supporting institutions and societies, all having in view the Christianizing of the population. Nearly half a million of educated men are set apart to inculcate religious opinions, and to enforce the maxims of morality. Yet what is the actual state of things? Where is the evidence of general improvement that might be expected? In Manchester, with its filthy, ill-ventilated courts and alleys, and overworked and half-fed population—with its 50,000 living in a state of practical heathenism, destitute of that knowledge which leads from

"Nature up to Nature's God,"

and beholds love and beauty in every manifestation of the visible world?—in Liverpool, with its 30,000 cellars, and their squalid and filthy inmates?—in Glasgow, with its dens of dram-drinking and fever, where disease hath erected his ghastly throne, spreading pestilence and malaria, with a spend-thrift's hand? or in this leviathan city, this huge
xury and commerce,
ne's gay hall rises in
stately pride beside the miserable kennel of the ill-paid son of toil? Are these, with the hypocrisy, caut, fraud, and imposture prevalent everywhere, the only practical exposition of religion's theoretic text? Much as we might feel disposed to have it otherwise, truth compels us to answer—Yes! We have, in this country, as yet, no practical embodiment of the true religious idea, in its broad and universal acceptation. And why is it so? it may be inquired. Because our institutions are framed in violation of the leading principles so much vaunted by Christian moralists. "Do unto others as ye would that others should do unto you," is a splendid maxim; but how useless its iteration, how vain its influence, whilst the very spring of the social machine is the grossest selfishness—goading, by a species of mental frenzy, every person forward in the race of profit, speculation, and ambition, regardless of all humane and fraternal consideration. It is vain to preach of religion and morals to a society so vitiated as this, all of whose institutions are based on a narrow, profit-hunting, and egoistical principle. It is like reasoning with a hungry tiger, or, Canute-like, endeavouring, by a word, to arrest the progress of the ocean waves.

The present aspect of American society is a still more forcible illustration of this position. The United States is a young country, with every physical advantage in its favour—a vast extent of rich territory, capable of sustaining a countless population, with splendid harbours and rivers—the absence of old world political institutions, with all their expenses, and childish and ridiculous mummeries; she has no state-church — no hired priesthood — no hereditary aristocracy;—in all these respects, she has the advantage of the mother country. And yet what is her actual social and moral aspect? As low in many essential respects, and lower in some, than many of the European

states, who are, as yet, in the swaddling-clothes of feudal serfdom.

In America, as at home, the social institutions are at war with the best interests of man; and hence, whatever political advantages the people possess are rendered worse than useless. There, as here, the fundamental principle of the social edifice is selfishness — individualism is the master idea prevalent throughout. And slavery, with all its horrors, commercial panics, broken faith, want of employment among the working classes, and disease and hunger in the great cities, are but so many exponential indications of its universal existence. To this spirit of individualism everything is made to subserve. Politics, religion, morals, retaining the name, but losing the substance, are moulded into so many instruments, to square with its usurpations, and to screen its tyrannies. Every name we have been led to reverence and respect is polluted by this moral pestilence. Selfishness pervades the judgment seat, the Senate, the House of Representatives, the counting-house, the workshop, and, above all, where we ought least to find it, the pulpit. It is the monster evil sapping the foundations of American society, and threatening to ruin the Republic. To show to what base purposes the name of religion may be prostituted, and to exhibit how dark and hellish must be the state of public morals among the Christian leaders of America, we subjoin a few extracts from a recent American newspaper, entitled *The Practical Christian*. No stronger instances could be cited of the utter worthlessness of mere speculative creeds in making men moral, where the social institutions of a country induce a contrary tendency, than the cases we are about to cite. The article from which we extract is headed, "The position of the church and clergy." The first item is from the Report of a Committee which was appointed by the Synod of Kentucky, in 1834, to report on the condition of slaves. It goes on to say:

"Cases have occurred in our own domination, where professors of the religion of mercy, have torn the mother from her children and sent her into a merciless and returnless exile. Yet acts of discipline have rarely [*never*] followed such conduct.

Next follows this precious resolution:—

"Whereas the subject of slavery is inseparably connected with the laws of many of the States of this Union, in which it exists under the sanction of said laws, and of the Constitution of the United States; and whereas, slavery is recognized in both the Old and New Testaments as an existing relation, and is not condemned by the authority of God; therefore, Resolved,—The General Assembly have no authority to assume or exercise jurisdiction in regard to the existence of slavery."

We now give the opinion of the Harmony Presbytery of South Carolina on the same subject:—

"The Rev. Gardiner Spring, D.D., of New York:—At the anniversary of the American Colonization Society at the City of Washington, in 1839, this gentleman appeared on the platform as one of the speakers, with Mr. Henry D. Wise, (M.C.) of Virginia, a slave-holder and professed duellist. The latter had said in his speech, *the best way to meet the abolitionists was with 'Dupont's best'* [gunpowder] *and cold steel.* The *Sun*, one of the New York city journals, tells us—The Rev. Doctor *spoke with sympathy of the sentiments of the South as evinced in the speech of Mr. Wise.*

"Rev. Thomas S. Witherspoon, of Alabama, writing to the editor of the *Emancipator*:—

"I draw my warrant from the Scriptures of the Old and New Testament, to hold the slave and bondage. The principle of holding the heathen in bondage is *recognized by God.* * * * When the tardy process of the law is too long in redressing our grievances, we of the South have adopted the summary remedy of Judge Lynch—and really I think it one of the most wholesome and salutary remedies for the malady of Northern fanaticism that can be applied, and no doubt my worthy friend the editor of the *Emancipator and Human Rights*, would feel the better of its enforcement, provided he had a Southern administrator. I go to the Bible for my warrant in all moral matters. * * * Let your emissaries dare venture to cross the Potomac, and I cannot promise you that their fate will be less than Haman's. Then beware how you goad an

insulted, but magnanimous people, to deeds of desperation."

If the deductions made from Scripture in these quotations be correct, then the book from whence they are drawn, and the religion which defends them, are monstrous and inhuman abortions, that ought to be destroyed, as brutalizing in their tendency and fatal to the progress of civilization. If the Bible does not warrant these deductions, then are the American clergy a body of monsters and impostors, who, under the cloak of religion, are seeking to legalize murder, robbery, and every species of moral and social degradation; for a state of slavery implies the legal existence of all these.

We shall resume in our next, with further specimens of American orthodoxy and christian (?) feeling.

THE SOCIETY OF UNIVERSAL INQUIRY AND REFORM.

It is with the greatest satisfaction we call the attention of our readers to a Society under the above title, recently organized in America, and which enrol under its banners some of the first minds of that country. Much good must result from the labours of such a body; and it is to be hoped that ere long we shall have one of a similar character organized at home. Should any friends throughout the country entertain a similar view of the matter, we should be very happy to enter into a correspondence on the subject. The Preamble, Constitution, and Resolutions which follow, we are informed, were unanimously adopted at a large meeting of the friends of reform, held at Oakland, Clinton county, Ohio, on the 27th of October, 1842:—

"PREAMBLE.

"Whereas it is most evident that it was the design of our Creator, that man should be happy in this state of existence, and that he has given him laws, which when obeyed, will secure ease, peace, freedom, plenty, and intelligence; and whereas society as it is now organized, produces toil, anxiety, disease, covetousness, intolerance, poverty, intemperance, slavery, war, and premature death; and whereas the human mind is in its nature progressive, and adapted to truth; and whereas sects, parties, governments, creeds, and authorities, are by their nature enemies to human progress, and human happiness; and whereas mankind should be regarded as an equal brotherhood, the joint proprietors of the soil, and of all the products of human industry; and whereas the principle which recognizes the right of one man to ownership in the soil and products of industry, in contradistinction to another, is the fruitful cause of the evils of civilized society, and the great obstacle to reform; and believing that a better state of affairs can exist by organizing the social system in accordance with the principles of God's government, by which equality of rights and interests shall be secured to all, and to inquire into our duties in relation to these subjects, and to enable us to perform them, we associate together under the following

"CONSTITUTION.

"Art. 1. This association shall be called the Society for Universal Inquiry and Reform, the objects of which shall be to remove the evils, and secure the blessings specified in the Preamble.

"2. Regarding mankind as an equal and universal brotherhood, all human beings who desire it, in virtue of their humanity, are entitled to membership, without regard to sex, sect, condition, colour, country, creed, or character.

"3. The officers of this Society shall be a President, Vice President, a Recording and Corresponding Secretary, and a Committee of five, the whole of whom shall constitute an Executive Committee, who may manage the affairs of the association, and three of whom shall constitute a quorum, to be located according to the wish of the association; and there shall also be Associate Corresponding Secretaries, as many as the Society shall think proper.

"4. The President, and Vice Presidents, and Recording Secretaries may perform the duties which are generally performed by such officers.

"5. The Executive Committee may have the management of the business of the Society, call special meetings of the Society, at such time and place; and employ such agencies and instrumentalities as the circumstances of the case may demand; make an annual report of the proceedings of the Society, and transact such other business as the committee may, in its judgment, consider adapted to promote the objects of the association.

"6. The Corresponding Secretary may collect the information obtained from the Associate Corresponding Secretaries, and

give such and other information to the public, according to the request of the Executive Committee, and his own judgment of the necessities of the case.

"7. The Associate Corresponding Secretaries are invited to secure information in relation to the present social system, and the best way of improving it in their respective vicinities, and transmit it to the Corresponding Secretary.

"Believing that all the afflictions, miseries and sufferings of the human family, are the necessary consequences of the violation of unchanging principles, or of the invasion of human rights, and not the 'will or good pleasure' of the benevolent Creator, and that the existence and overturning of nations, and the downfal of empires, are but the evidences of the transgressions of his laws, and believing that we do not fully discharge our duties to him nor to our fellow-men, when we merely bear with present evils, without endeavouring to secure their removal, and believing that the evils can never be removed but by removing their causes, and believing those causes, as we have stated before, lie not in the arrangements of the Creator, or the laws of nature, but in the violations of the principles of his government, the invasion of human rights, or the infractions of the laws of our being; and that war, slavery, intemperance, licentiousness, gluttony, pride, covetousness, poverty and pauperism, disease, pain, and pestilence, are but the more palpable manifestations, the legitimate and inevitable result of the present organization of society, and believing that it is to natural laws that we must refer for explanation of events, and believing that human rights are based upon and defined by the laws of our being, and that without a clear, distinct, and perfect knowledge of these, we cannot understand the causes which produce them, and by patient deliberation, and a clear elucidation, we will endeavour to bring to light those principles upon which our social relations are based, and in the violation of which we find the causes of the present sufferings.

Resolved, That in carrying forward our designs, we wage no war against men as individuals, but that we mean to expose the evil tendencies of those institutions of which men are the victims; and believing that the laws of our being are included in these three general classes, to wit, the physiological, mental and social, the health of the body, the happiness of the mind, and the peace of society—that when we return to strict and implicit obedience to them, the three great systems of remedy which have their origin in their infraction, M. D. ism, D. D. ism, and L. L. ism, which do not, and from their very nature cannot remove the causes, their sole object being to relieve suffering, will of necessity come to an end.

Resolved, That, in our opinion, society has been doctored in vain, from its youth upward, until disease is incorporated into its very constitution, it is full of wounds and bruises, and putrifying sores, like the woman in the scripture, it has suffered many things, of many physicians, and is nothing bettered, but rather grown worse; but that by a system of universal brotherhood, and equality of mankind, a oneness of the human family, a faithful discharge of the social duties, we can alone remove the social evils, just as by a strict obedience to physiological laws we must remove the bodily sufferings.

Whereas, The social duties are all embodied in this one saying, viz. *All things whatsoever ye would that men should do unto you, do ye even so to them*,—and whereas, we cannot understandingly do to others what we would have them do to us, unless we first know what we would have them do to us, and we cannot know what we would have them do to us, unless we know our own rights, and our rights being based upon the laws of our being, self-knowledge is indispensable, and unless we know our own rights, we do not know the rights of any, for the rights of one are the rights of all; and whereas, we believe that there is benevolence enough in the world, and daily exercised on false institutions, to wit, governments, sects, parties, associations, and the social relations, if sufficiently enlightened by a knowledge of natural laws, to effect the world's redemption; therefore

Resolved, That an inquiry into the origin, nature, and constitution of human rights, and by an identical definition, an individual specification of their number, their extent and comprehension will enable the friends of social reform to carry forward their efforts to a successful termination, and understandingly predicate their community on the principles embodied in the one great saying, the golden rule.

"*Resolved*, That the individual is greater than all organizations, constitutions, and combinations of men, which make the individual subservient to their designs, and that whenever such organization or combinations prevent or obstruct the greatest freedom of individual immunity, they are to be reformed, remodelled, or removed, or which is far better, transcended or left behind.

"*Resolved*, That we look upon the existing systems of physical force, the standing armies, navies, bulwarks and battlements, prisons and gibbets, penitentiaries, pillories and whipping posts, but as so many causes to perpetuate the evils they are designed to prevent; that the evils and their intended remedies existing, each in the relation of cause to the other, can never come to an end, except by the action of causes external to themselves, and that we believe so long as society recognizes *the right of an individual to hold property in the soil, or the products of human industry separate from the whole human family*, the evils above

enumerated must, from the necessity of the case, exist in some form or other.

"*Resolved*, That history and philosophy teach us that men embrace the theories inculcated by the institutions which surround them, and since the characters of men are moulded by those institutions, it becomes us, as practical friends of humanity and philosophical reformers, to endeavour to supersede those institutions which degrade man's nature, by establishing such as will tend to call out the higher faculties of the soul.

"*Resolved*, That this society regards it as impossible for an individual in the present social management, to carry out the principles embodied in the foregoing resolutions, but that by associating in Communities, which shall not in their arrangements infringe upon any of the rights of man, we shall be enabled to approximate in our lives to the fulfilment of these principles, which shall impart equality, plenty, intelligence, and happiness to the whole human family.

"*Resolved*, That the present and prevailing opinion of 'consistency' is opposed to progression, which is a law of our nature, and that to bind man for the future to the same opinions and modes of action he adopts for the present, is proscriptive and unphilosophical. We recognize the probability of entertaining sentiments differing in some cases from those we express at present."

Let the friends of political and social reform in Great Britain associate themselves into a similar society without more delay. Here is common ground upon which they can all meet. Religion, the apple of discord, is not here rendered an integral part of the agitation; and the possession of the land, under co-operative arrangements, is the great leading object held out to be obtained. The Chartists are seeking political reform, that a more equitable distribution of the good things of this life may be obtained. The Socialists are aiming at the same end by different means. Many other parties in the state, who have neither mixed up with the Chartist or Socialist agitation, are convinced that there can be no real reform except through a new direction of industrial power. And as the hitherto sectarian character of Socialism, and the restricted economical range of ideas among the great body of political reformers, have hindered anything like a strong union of the progressive party for a common end, it is necessary, we hold, that a new organization should take place; and we can think of no better beginning than that of our American brethren.

Their Resolutions declare against the physical force governments which now rule the world, and, hence, indirectly recognize Chartism; for the Charter is only demanded by its advocates as a means of doing away with all the machinery by which governments are enabled to tyrannize and oppress the people. The resolutions further declare, that under the present social system, *it is impossible to do unto others as we would that others should do unto us;* and that by "associating in communities, which shall not in their arrangements infringe upon any of the rights of man, we shall be enabled to approximate in our lives to the fulfilment of these principles, which shall impart equality, intelligence, and happiness to the whole human family." Here is recognized the leading principle of Socialism, divested of the metaphysical and religious conditions with which its advocacy has hitherto been associated. Out of these common elements it is possible to frame a union between Chartists, Socialists, and other moral reformers, apart from religious considerations; and should such an opinion gain ground among any numbers of our readers, we shall be happy to make the pages of the *New Age* an instrument towards effecting so desirable an object.

APPROACHING CONGRESS OF THE RATIONAL SOCIETY.

As considerable interest is felt respecting the measures likely to be brought forward at the Congress next week at Harmony Hall, and as there appears indications in certain quarters to revert back to that suicidal policy which nearly broke up the Harmony Establishment previous to last Special Congress, we have

made arrangements for a *special* report of the proceedings for the pages of the *New Age*, promising our readers we shall "naught extenuate nor aught set down in malice," but temperately and frankly state our views respecting the various matters brought before that deliberative assembly. We trust much, however, to the good sense of the delegates who will be sent there, to counteract the *icy* and *soulless* policy which has marked the progress of the Executive, (if it can be said there was one,) and deadened the energies of the Society during the last two years; believing that if anything of *former* vigour and enthusiasm be left, they will at once assume their former vantage position as the vanguard of the popular and progressive movement, and convince the enemies of human improvement that though they have been asleep, they have not been dead—that they have only been under a soporific influence, which, for a time, blunted their faculties, and palsied their exertions, but as yet has left them unimpaired in the *prima vitæ*. The experience of the past should be a lesson for the future, and we shall be glad if the resolutions come to by the Congress prove that they have taken a lesson in such a useful school.

GREAT AMERICAN CONGRESS.

We shall present our readers with the earliest report of the proceedings of the Great American Congress for Universal Inquiry and Reform, to be held at New York this month, drawn up specially for this Journal by our American correspondent.

CONCORDIUM GAZETTE.

"Man's errors arise out of his defective organization; and society as at present constituted is but a result of man's vicious constitution."—*J. P. Greaves.*

As it will be expected that we should give an account of the institution of which this portion of our little periodical is to be the gazette, we shall endeavour to sketch the outline of its origin, principles, and aim; and, in future numbers, faithfully record whatever may occur worthy of being communicated to the progressive world, in our efforts as the instruments of Love to help forward the well-being of humanity.

In 1841, the idea of founding an Industrial Harmonic Educational College, for the benefit of such parties as were ready to leave the ignorant selfish strife of the antagonistic world, was expressed in a tract, entitled, "A Prospectus for establishing a Concordium," (published by W. Strange, 21, Paternoster Row, price one penny). In this and a second tract, published at the same place, in the present year, a pretty full detail of our establishment is given, to which our readers are respectfully referred. Its origin, we dare to affirm, is of divine generation. However low it may descend in its application, and although the instruments of its introduction to the world are frail and defective, we can acknowledge no lower primitive parentage. Our institution, however, is established; it is to be seen, examined, and investigated by every friendly and rational means. All persons are freely invited to visit and test the truth of our assertions respecting it. The locality is most salubrious and picturesque, nearly adjoining Richmond Park, midway between Richmond and Kingston, about two miles from each, and the same from Hampton Court and Bushy Park. It was originally called "Alcott House School," after a benevolent educator of that name in New England—it is now also called "Concordium."

Its basis being high, the principles, of course are in accordance with it; and emanating from Love, as exhibited in the triune law of goodness, wisdom, and power, it aims to present the most loveful, intelligent, and efficient conditions for divine

progress in humanity. Its members unite, for the purpose of submitting to this universal law until they accord or concord with it, and are, therefore, denominated Concordists, and the place of their residence a Concordium. Love is the infallible standard to which all are called to submit; submission to this immutable standard is the one concentrated discipline of the Concordists. Of course the daily practice occasions the needful diversity of occupation, and unites usefulness and pleasure.

The purpose of the College is to furnish the most ample conditions for the evolution of benevolent, affectionate feeling, the clearest and most truthful perception and expression, and the most powerful and efficient practice in all goodness—to offer the conveniences of a home, the advantages of a school or college for instruction and education, with the comforts and affections of the domestic circle, and all variety of industrial occupation for the practical operator. It cannot be expected that any great degree of completeness in these purposes is at present attained, but certainly *something* towards it is effected. About twenty persons are in friendly and progressive association. Removed from the bustle and care of the outward world, they carry on their designs in quiet and unmolested conditions—they are unannoyed by the competition and struggles of worldly traffic. Food, clothing, lodging, education, &c., are provided for them without anxious concern: they have no laws to fetter or punish them, but only such as they voluntarily submit to for their own well-being and happiness. Their food is simple and wholesome, and free from slaughter and blood-shedding; their table is never polluted by the mangled limbs of the innocent animal—the flesh and blood of animals constitute no part of their simple fare; they therefore escape the innumerable filthy necessities of those who indulge their vitiated appetites in such unseemly aliment, as well as avoid many diseases to which the flesh-eater is subject. The Garden is much improved, and well stocked with vegetables, fruit trees, and bushes. Printing, Shoemaking, and Tailoring are carried on in the best manner on the premises. Orders in any of these works will have the best attention, at very moderate prices. At present they are deficient of a Matron, an efficient Educator, and an experienced Gardener—these persons are still wanted. We make this announcement to the progressive world, in the faith that we shall shortly be well supplied with these needful officials.

TO CORRESPONDENTS.

MR. HUNT'S *letter in our next.*

The suggestion of a WELL-WISHER *shall be attended to.*

S. ROWBOTHAM.—*We thank him sincerely for his encouraging letter, and shall be happy to receive his friendly contributions. Articles on the subject of Diet, &c. will be peculiarly acceptable.*

C. LANE.—*His interesting letter upon the progressive movements in America will appear in our next.*

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CONCORDIUM PRESS, Alcott House, Ham Common, Surrey. Published by R. Buchanan, 3, Holywell Street, Strand, London.

THE NEW AGE,

AND

CONCORDIUM GAZETTE.

A Weekly Journal of Human Physiology, Education, and Association.

"Erect a standard of distinction, and let all those who, by useful labours, contribute to the support and maintainance of society, gather round it, and you will discover the enemy that preys on your vitals."
Volney's Ruins of Empires.

No. 2. Vol. I. SATURDAY, MAY 13, 1843. PRICE 1*d*.

THEORY AND PRACTICE.

[Concluded.]

Next follows the sentiments of the Presbyterian ministers, as given by the Rev. Gardiner Spring, D.D., of New York :—

"*Harmony Presbytery of South Carolina.*

"Whereas, sundry persons in Scotland and England, and others in the north, east, and west of our country, have denounced slavery as obnoxious to the laws of God, some of whom have presented before the general assembly of our church, and the Congress of the nation, memorials and petitions, with the avowed object of bringing into disgrace slave-holders, and abolishing the relation of master and slave: and whereas, from the said proceedings, and the statements, reasonings, and circumstances connected therewith, it is most manifest that those persons 'know not what they say, nor whereof they affirm;' and with this ignorance discover a spirit of self righteousness and exclusive sanctity, &c.

"Therefore, 1. Resolved,—

"That as the kingdom of our Lord is not of this world, His church as such has no right to abolish, alter, or affect any institution or ordinance of men, political or civil, &c.

"2. Resolved:—That slavery has existed from the days of those good old slave-holders and patriarchs, Abraham, Isaac, and Jacob, (who are now in the kingdom of heaven,) to the time when the apostle Paul sent a runaway home to his master, Philemon, and wrote a christian and fraternal letter to his slave-holder, which we find still stands on the canon of the Scriptures—and that slavery has existed ever since the days of the Apostle, and does now exist.

"3. Resolved:—That as the relative duties of master and slave are taught in the Scriptures, in the same manner as those of parent and child, husband and wife, the existence of slavery itself is not opposed to the will of God; and whosoever has a conscience too tender to recognize this relation as lawful, is 'righteous overmuch,' is 'wise above what is written,' and has submitted his neck to the yoke of men, sacrificed his christian liberty of conscience, and leaves the infallible word of God for the fancies and doctrines of men."

We finish this picture of Transatlantic Christianity by the following declaration of the Rev. James Smylie, from a pamphlet of his in defence of slavery :—

"*Sentiments of Presbyterian Ministers.*

"If slavery be a sin, and advertising and apprehending slaves, with a view to restore them to their masters, is a direct violation of the Divine law, and if *the buying, selling, or holding a slave* FOR THE SAKE OF GAIN, is a heinous sin and scandal, then, verily, THREE-FOURTHS OF ALL THE EPISCOPALIANS, METHODISTS, BAPTISTS and PRESBYTERIANS, IN ELEVEN STATES OF THE UNION, are of the devil. They 'hold,' if they do not buy and sell slaves, and, *with few exceptions* they hesitate not to 'apprehend and restore' runaway slaves, when in their power."

So much for the religious condition of the much vaunted land of freedom. These facts show how accommodating all systems of teaching become when they come in contact with established social evils.

But to show still further the exceeding low state of moral feeling, and the cant and nonsense which has usurped the place of religion on the other side of the Atlantic, we quote from an article on Revivals, in the *Herald of Freedom*, published at Concord, in Massachusetts It represents the spirit in which the different religious sects attack each other. The Editor, who appears to be a Universalist, is describing the proceedings of two celebrated Revivalists, entitled Elders Knapp and Swan, both rigid followers of Calvin. The Editor says :—

"Considerable has been said about the late revival in Concord, and the course and character of Elder Knapp, who played it. I did not join much in the censures, being willing to wait for the *fruit* of every tree, rather than judge of it by the leaves or blossoms. His treatment of lawyer Tappan, and Abby Dame, and more recently of Richard Hood, at Salem, to say nothing of the Providence *slander case*, have given me some clue to his heart, as his style and manner of preaching did to his head. As to his converts here, perhaps it is not time to speak of them. I have heard of but one who has joined the church, that keeps a 'Temperance Store,' and yet sells rum and brandy *by the keg*. I have heard of considerable cider being bought by another new convert and church member; but it was for the 'Court members' *whom he boarded*. Pious souls, holding State House prayer meetings, (the congregational Journal says.) and passing laws to protect the pulpit by the State militia, and to wring their brothers' necks with hemp, and such like *godly proceedings*—they should have cider if they want it; and Elder Knapp does well to *convert* men to deal in it. It is not then drawn by *profane* hands.

"Elder Swan, whose name I have already mentioned, in the solemn matter of *dipping*, is twin brother to Elder Knapp, both holding to John Baptist and John Calvin But in '*plainness and pungency of preaching*,' he must be reckoned greatly his superior. By the way, it might be well to send for him to finish up what was not accomplished by Elder Knapp. It is at least worth considering by our Baptist friends. I listened to four of his discourses recently in the city of New London, and will give some extracts. A part of them, however, are from the Ultimatum, published in that city. The remainder I took down myself. Of the correctness of them all, the readers need no doubt, however much the reading may incline them so to do. The two first are extracts from the public prayers:—

"God Almighty! uncover the pit of Hell, and show these christless, ungodly diabolians all the Universalists that have gone to hell from this city, for the last ten years! Let them see them gnaw their chains and howl! Hang up the ghosts of hell in their bed chambers! Haunt them by night and by day! Stave them up! God Almighty stave them up!!

"'*Stave them up*,' was a very common petition in many of the prayers of the church.

"[Another.] O God, carry on this work in New London. Make it a glorious work; and, O God, put thy enemies which are in the way of this revival, to sleep! Let them sleep the sleep of death! and awake in Hell!! *(At this last part, several of the brethren cried Amen! But one said, God save! But the Elder said, he doubted whether it was right to pray to save!)*

"The remaining extracts are from sermons and exhortations.

"How many real Holy Ghost christians do you think there is in this city? Very few; very few? We'll come into this church, and there is a few; go to the Methodist church, and there is a few; we have heard from them: go into the Presbyterian church, and perhaps there may be a few; the Episcopalians, they are worse, if possible, than the Universalists! They will all land in Hell! every one of them. Universalists and all! no mistake; the devil is sure to have the whole of them!

"I never saw so much Holy Ghost praying in a place in my life, as I have seen here in this house, with so little effect. Something is in the way! What is it? God Almighty search them out! and if it is some of the members of this church that stand in the way, God Almighty stave them up! Bring them out! Get the Church right, and I tell you, you'll see such a revival here, as New London never witnessed before! I feel it! No mistake! Mark my words! You will see before Elder Swan goes!

"I'll give the sinners in New London, the credit of having the most buckram in them of any set of sinners I ever knew! Your'e good stuff! No mistake.

"I went into a little village up west, and held a protracted meeting. There was an Episcopalian that rang the devil's bell a little the best that ever I had it rung in my life! I tell ye, little Bachus Bailey couldn't begin. Well, they got up a dance within a rod and a half of the Meeting House, Presbiterians, Episcopalians, Universalists, and all. They got one of the devil's little fiddlers, and they fiddled and danced all night. Well, I went to work, and stove them all up! God Almighty sent down the Holy Ghost, and I had the pleasure of giving the right hand of fellowship to one hundred good square Baptists in one day!

"(A remark when bringing a candidate out of the water.) There, did you ever see any one that was sprinkled, that look like that? (pointing to the one baptized).

"Question asked of a young lady in the gallery of the first Baptist Church, by Elder Swan:—

"Q.—Are you a professor?

"A.—Yes.

"Q.—Have you been baptized?

"A.—Yes.

"Q.—What Church do you belong to?

"A.—The Presbyterian.

"By Eld. S.—Ah, you are a mongrel.

"I knew a Universalist once in my country. He is in hell now! He died, and they sent for Elder Swan to come and preach his funeral sermon. Well, I went, preached it, and I told them he was in hell if God Almighty's Bible was true, and unless they repented, they'd all go there with him!

"Well, the next time one of the family

died; they did not send for Elder Swan; he was too plain. So they send for a little Methodist! Well he gave it to them first rate, I tell you! They got it worse than Elder Swan gave it to them!

[*Looking up to the gallery.*] *Grin! you christless Ishmaelite! Grin! you cant grin Elder Swan out of countenance!*

"What is the reason these iceberg establishments in this city (refering to all denominations other than the old Baptist), don't convert souls? I tell you its because they ha'n't got the hang of God Almighty's kingdom! They 'an't got the hang o'nt! Dont you see it!

"(Yes, by the brethren.)

"(Looking at a young man that smiled.) Laugh you *christless, ungodly diabolian!* Laugh! God Almighty will make you laugh t'other side of your mouth when you get in hell! He will put your face on canvass, sir, where you can see plainer than you can in a looking glass! No mistake about it!

"I recollect an old gray-headed Universalist I met up west! I'd as soon meet nineteen Algerines, sixteen Pirates, and the devil, as to meet one of them.

"A Universalist God is just the size of any ordinary Universalist! About the size of old Hosea Ballou or little Bachus Bailey.

"I recollect an old man in my country, crawled into the church, just before he went to hell! He had not a single son on God Almighty's footstool, but what would have skin'd the devil every day, if they could have sold his skin for sixpence! He gave all his property to his sons, and then cail on him to do anything for God, and he would say, I have dispossessed myself of all my property. God Almighty would not let him die all at once! So he kill him half to time! He struck him with the palsy! This is serious business, trifling with God Almighty! I tell you, look out!"

The Editor observes:—

"This is our religion. These our *revivals*. This our preaching. These our ministers. This we must believe in, embrace, pay money for by the million, or burn for ever in smoking brimstone and blazing fire. Nineteen-twentieths of the people of this country have believed this religion essential to salvation. Vast multitudes do now. Some of its grosser developements they may not all respect, but the system as a whole, *is the religion of the land*. Not slave-holding, war-murdering, dueling, or hanging, are crimes so great, but that those guilty of them all, fill the highest places in Church and State. Not all the revivals of all the Knapp's and Swan's together, have had the least tendency to put away these abominations. And these clerical vagrants are their vassals gods. They bring them offerings of gold and silver, with all the profusion and blind devotion too, of pagans on the banks of the Burampooter. * * *

"This is our religion. These our converts. And we called ourselves the most enlightened, and most christian nation on the earth. We may be; but if so, God of compassion have mercy on the rest. Oh where shall we look for deliverance? Omnipotent Spirit, source of all Truth and author of, Salvation, come thou and breathe upon us that we may live."

Any remarks of ours, after these observations by the Editor, are superfluous. Deplorable, indeed, must be the mental and moral state of the people, where these brutal and degrading exhibitions take place. Talk of blasphemy! The "Oracle," in its greatest rhapsody against the popular religion, never blasphemed like these leaders of American Orthodoxy, and thus too in what is considered the most intellectual of all the States, Massachusetts.

To us it appears certain that no high state of mental and moral culture can be obtained by mere teaching and preaching. We must have something more. We require new social institutions on both sides the Atlantic. Labour and capital requires a new organization. The physical requires harmonizing with the mental and moral; and these can but be realized under co-operative arrangements. Then only can fanaticism be destroyed, pure religion be developed, and a high degree of moral and intellectual power obtained.

AMERICAN CORRESPONDENCE.

"Concord, Massachusetts, March 31, 1843.

"Dear Friend,—Your pleasing communication, dated 15th of January, did not reach me until towards the end of February, on account of the steam packets crossing the Atlantic only once a month in winter.

"A little money in this country would, I think, enable me to do much towards the emancipation of many willing hearts, both here and in the old land. Men generally are such bad economists, that they readily become the prey of the present pecuniary mode of government, and persons are wanting who shall show them how to come out and keep out

of these trammels. I think I am qualified mentally to aid them in this way; but a few months will tell me more on that subject. At all events, the facility with which land can be obtained, points out this as the chosen spot (climate, health, mental communion, and other circumstances being considered,) for the attempt to aid in man's emancipation. When we consider that 30 or 40 dollars, even so near a great city as this, will *redeem for ever* an acre of pretty good land, we see the economy of emigration at once. A freehold acre for 8*l*., subject to a few shillings tax per annum, which I believe will soon be shaken off. Look at the many pounds idly spent in England, and say what a permanent good might be accomplished by a little friendly enterprize; for the money could soon be returned to any benevolent capitalist who would adventure it. About 150 miles north finer land can be had for a dollar an acre freehold, or with a crop of corn on the field at 10 dollars an acre: wood for fuel also very low.

"My peculiar mission appears to be by the pen, though the tongue rattles fast and firmly occasionally. During this long and steady winter I have kept the pen constantly in motion, writing for newspapers and magazines. Some of these I will send you—the *Dial* you have. The first article in this month's number is reprinted as a separate tract.

"I should think it might be found among the possibles for you to pay a short visit to New England, and report its capabilities for the reception of emigrants. All sorts of employments and pursuits may be found here, from pencil-making to whale-fishing. When we consider that for the sum, or less, which it requires to keep an able labourer during the winter season in England, he might be sent here, and be free for ever, we have a right to marvel that a better plan of relief is not adopted. I suppose it happens because it cannot be done *according to law*. Paupers can only be sent to colonies. Canada is the nearest colony; but its long winter and clumsy government render it an uninviting place. For four or five pounds per head, grown persons could come to Boston from Liverpool, including food; and two or three hours walk from the landing wharf would bring them at once to profitable employment. A union, in England, might hire a farm here for very little money, place working men on it until they found employment at their respective trades, when they would move off, and leave room for fresh arrivals of redeemed brethren. I should like very well to be engaged in such a measure on the present ground of the greatest elevation—body and mind of the living importations; but it can be effected only by a voluntary and extra-parochial union on your side of the water, which I suppose, even where charity and self-interest both pull in one direction, would not be easy of formation, as it would be contemplated as a mere pecuniary speculation on my part. Compared to the good results, the money required is so very trifling, that one charitable individual may, some day, take up the project. Should you run against such a one, let me be informed, if you deem me worthy. A voluntary, self-supporting co-operative attempt, would certainly be preferable to the exportation of paupers, and a very moderate sum for each individual would accomplish the object: still, I think the poor as such should be helped.

"I have been again to Providence, the capital of Rhode Island, the smallest state in the Union, and founded by Roger Williams, who was persecuted in this state. It is altogether a pleasant little city, of about 27,000 persons. The climate is warmer than this; the buildings, the people, and the whole tone of the place more domestically English. Amongst the few friends likely to

enter into actual practice with us, some of the best dwell there. Our movements, however, are still uncertain. To find a spot of land, suitable in quality, pleasantly situated, with fruits, wood, and pure water, is not attainable in a moment, and if found, the money arrangements will have to be accomplished; and of mortgages, debts, and rents, I am sufficiently alarmed. It occurs to me continually that this is the land for the liberation of mankind, physically, socially, mentally, and morally. True is it that the people of this country are not free in all these respects. There is much priestcraft, sensuality, and selfishness—a trinity generally found in unity. But the facilities for freedom are great, perhaps beyond example in the world. At present the people do not value them at their fair estimate, but they are a teachable people. Eyes and ears are wide open to learn all they can; to scoff no doubt at new attempts which fail, but as assuredly to follow if they succeed. There is an immense amount of mind in youthful individuals wandering afloat, as it may be designated. Ardent, sincere, not dark, yet having no aim, because the centre has not hold of them clearly, nobly, consciously. They fall into all manner of vagaries occasionally. In the conviction of the abomination of priestcraft, the young men, and some women too, enter the meeting-houses, and persist in speaking. Some show their opposition to demure puritanism by indulging in swearing. And at the best the absence of living centralized human beings, leaves the whole human land in a half cultivated state on the spiritual side. I believe I have been instrumental in awakening in two or three an intuition of the right direction in which to look, or rather the right place in which to stand, in order to let the heavenly dew fall on them. I believe one needs not to move about very much to discover employment enough of the deepest kind. Wherever human beings are gathered together, there is plenty of reformatory work. A little change now and then is well. I perceive that if Mr. Greaves had effected his design of coming out here, some important result would have followed. Our operations will be less striking, less intellectual; but what they lack in these respects, we must endeavour they shall compensate in depth and permanency. We shall work more slowly, but, I trust, more abidingly, for most of Mr. Greaves's auditors were sad backsliders. Though most sincere and real in being, Mr. G. was, in few respects only, a practical man; and to make a successful appeal to the human race, it is necessary to build up bodies, flesh and blood, bricks and timber, fields, gardens, orchards—an entire life. If we can do something of this sort on a small scale—it scarcely matters how small—we shall not have lived in vain.

"The snow, which has been very considerable this winter, now appears disposed to melt; and as soon as the surface of the ground is visible, I suppose a small slice of it will be sought whereon to make our essay. I think I shall be patient as to the results, though I am certainly desirous to be doing something more substantial than mere writing and talking. I do not learn that anything is doing in England of a better character than when I sojourned there. Chartism is as noisy, and free trade agitators are as boisterous as ever; socialism proceeds as slowly, and the government waits, as much as usual, to be urged by the pressure without. I should not like to be condemned to return until my greater hopes here are shown to be fallacious.

"I am glad to find you have consented to exercise your magnetic powers for the weal of humanity. Let it operate for spiritual as well as physical welfare. Boston is preeminently a lecturing place; and this winter animal magnetism has attracted the largest audiences. One man

drew together upwards of 2,000 persons for many nights. He is a Phreno-Magnetist, which is here much regarded, and is certainly a curious series of phenomena. I have no doubt you will meet with much success. A phalanstery is spoken of this spring, to be called 'The Sylvania Phalanx,' to consist of about 100 persons at first. Mr. Brisbane, I believe, is the leader, and in New York State the land is to be selected.

"With sincerest wishes for your progress in all good, as well as of all mankind in the same, I remain, dear friend, thine affectionately,

"CHARLES LANE."

ANIMAL MAGNETISM OR MESMERISM.

Mr. Bailey's Lectures at the Rotunda.

THIS is an age of progress; the spirit of discovery is continually on the rack seeking out some new wonder with which to startle mankind, and to threaten with extinction old opinions. Steamboats, railways, gas, with the countless marvels of mechanical and chemical science, are but matters of yesterday; yet these are but in their infancy—are but the germs of future maturity and power. And now while the old dispute is going on between the materialists and spiritualists, respecting the nature of the human soul, a question which has divided the learned world since the days of Epicurus and Plato, and led to no useful or practical result, we are startled with a science, which if once established, will as completely give these old methaphysical soul speculators the go by, and shelve their theories as useless lumber, as has the railway carriage supplanted the stage-coach, or the steamboat the sailing craft of a former day. As yet the subject of *Mesmerism* is in its infancy; still sufficient is known on the subject to command the attention and respect of the progressive inquirer; and as we profess to be one of that class, we have been induced to open a portion of our columns to the consideration and discussion of this subject, and shall make our beginning with a notice of the recent doings at the Rotunda. Mr. Bailey has just finished a course of two lectures on *Mesmerism*. The first was delivered on the 27th ult. In this, the Lecturer was principally occupied in reviewing the history of the science from its first discovery by Mesmer, in France, down to the present day; in the course of which Mr. Bailey pointed out with considerable ability, the prejudices and oppositions it had encountered in common with every new and startling discovery. As we intend giving an abstract of the history of Mesmerism in the next number, taken from a very able article in the *Zoist*, a recapitulation of the different points in the Lecture will not be necessary. At the conclusion a number of cases were exhibited illustrative of the magnetic influence. The first was a boy of nine years of age, who was thrown into a state of somnolency in about two minutes; in which state, Mr. Bailey excited the different phrenological organs; Mr. B. requesting the audience to name those that they should like called into play. The manifestations of the boy as the different portions of the head in which the organs are said to be located, were touched, were very striking, and called forth loud and general applause. Several others were operated on, all of whom were thrown into the cataleptic state in a very short time; and one, especially in his legs and limbs, appeared as rigid as if he had been seized with a general cramp. The experiments were of the most decided and triumphant kind. Still these were not sufficient to convince a small knot of individuals, who appeared to have attended with the resolution not to be convinced, for they behaved in a very noisy manner, and treated all the experiments with derision. One or two of them affirmed that the exhibition was got up for the purpose of imposition, and that

they would attend on the second night, and test the matter in such a way as to show up the whole affair. Well, the second evening came, the 3rd inst., and from the dense audience which collected, it was evident that the highest interest had been excited by what had taken place on the previous evening. The sceptical party also did their best to make a muster. On this occasion, Mr. Bailey confined himself to a general outline of the nature of mesmeric agency, showing how little was as yet known of the ultimate cause of the phenomena produced; after which he castigated pretty freely those parties who employed noise and invective, instead of argument and fact against this "new heresy." The experiments adduced were of a similar character to those of the previous evening, with a remarkable exception, which was worth all the others. The opponents of Mesmerism, not satisfied with the boys who had been experimented upon on the two occasions, demanded that strangers should be tried, and straightway, one of the most violent and noisy of the opposition party placed himself on the stage to undergo the operation. Mr. Bailey, nothing daunted, set to work, and in a short time, amid the cheers of the audience, had him completely under the Mesmeric influence; in fact, he proved the *very best* case of the whole evening. After being in that state for some time, he was demesmerized with considerable difficulty; and when he wakened up, he declared he had felt in a most strange and unaccountable way all over, and declared before the audience, that his opinion in reference to the truth of the matter had undergone a decided change. With this the exhibition closed, much to the satisfaction and triumph of the Lecturer, and the chagrin of his opponents.

"As man cannot do right when he himself is wrong, a right *nature* must be superadded to him, in order to establish right institutions in society."—*J. P. Greaves.*

CONCORDIUM GAZETTE.

"Pure air, simple food, exercise, and cold water are much more beneficial to man, than any national doctrinal creeds, or any churches, chapels, or cathedrals."—*J. P. Greaves.*

HAVING, last week, briefly stated our basis, principles, and design, we will now give an outline of our habits, so far as we have at present progressed. This seems to be best expressed by the detail of a day's actual practice. In doing this, our space compels us to be brief.

At the present season, the first bell is rung at half past five o'clock, when all the adult members rise from their refreshing slumbers, and repair to the bath-house; the males to a house under their dormitory; the females in a distant part of the premises. After the bathing, &c., some enjoy a walk, or run, to exercise their limbs and restore free circulation. At a quarter past six, the second bell rings, for all to commence their several occupations. Some resort to the garden, some to the work-shops, and others to the school room, the house, &c., according to their several appointments. At every weekly meeting these arrangements are made, and carried out during the week, with all the fidelity our present degree of progress admits of, the Elder having the supervision of the whole, in accordance with the stipulations of the members in council assembled. At eight o'clock, all assemble in the neat and comfortable refectory to partake of the first meal, which in winter consists, generally, of brown wheaten bread, Scotch oatmeal porridge, bread with raisins in it, figs and bread, or cold vegetables, according to the taste of the eater, each makes his own choice of whatever is placed upon the table. The bread is made of wheat ground on the premises, undressed just as it comes out of the mill, so it goes into the kneeding-trough. At nine o'clock, all are reminded of the return of the hour of labour and re-

turn to their several duties. The children are called into the dining room at twelve o'clock, under the care of an adult, and partake of their second meal, which usually consists of potatoes, cabbage, beet, parsnips, or whatever vegetables or fruits are in season, with rice, barley, peas, or meal pudding. At one o'clock the adults meet in the same room, and partake of a similar meal.

During every meal, some member appointed for the day reads any work he choses, which generally affords abundant matter for after conversation. At two o'clock, all return to their different works and various studies. At half-past four, the bell rings for all works to cease —now all are at liberty to pursue their pleasure in study—music, drawing, or whatever their taste prompts them to. Some attend classes in grammar, reading, arithmetic, &c. At six o'clock, the third meal is ready, and all appear in the dining room, and again healthfully enjoy the simple provision of the family, which is usually brown bread, biscuits, figs, raisins, or other fruits and vegetables of the season, with cold spring water, which is the exclusive beverage of the community. The garden generally attracts the members after supper for a short time. At half-past seven, some class or meeting next engages the attention of every one until nine, which is the time generally adopted for retiring to rest. In this manner, with great variety in the particular modes, the society pass their busy day, each feeling the time too short to accomplish the works they propose to themselves. All enjoy remarkable good health and spirits, and are free and joyful in almost all their pursuits.

The simple dress of the male members, is a brown holland or a cotton blouse and white trousers, a neat check shirt, without neck-cloth or any other clumsy wrapper round the neck. Hats, or caps, are seldom worn on the premises. When going out, each dresses in rather more accordance with the world without, which to them is more like a foreign country than their native abode.

The reader will observe in all this dietary practice a great variety of articles, generally considered essential to human existence in this country, are altogether excluded. Some of these are the following, which are never found in the Concordium :— Flesh, butter, cheese, milk, eggs, mustard, vinegar, oil, spices, beer, spirits, wine, tea, coffee, chocolate, &c., &c.

POETRY.

THE DRUM.

"I hate the Drum's discording sound,
Parading round, and round, and round
To thoughtless youth it pleasure yields,
And lures from cities and from fields,
To sell their liberty for charms
Of tawdry lace and glittering arms!
And, when ambition's voice commands,
To march, and fight, and fall in foreign lands.

"I hate the drum's discording sound,
Parading round, and round, and round,
To me it talks of ravaged plains,
And burning towns, and ruined swains,
And mangled limbs, and dying groans,
And widow's tears, and orphan's moans!
And all that misery's hand bestows
To fill the catalogue of human woes."

I. Scott.

TO CORRESPONDENTS.

Mr. Hunt's *letter has been unavoidably postponed.*

"Aristarcus" *has been received, and will be inserted.*

The report of the Congress of the Rational Society was, by mistake, announced for insertion in this number—it will be given in our next.

To Advertisers.—*Advertisements inserted in this Journal for 3s. under 10 lines; 3d. a line for each additional line.*

A SCHOOL FOR CHILDREN OF BOTH SEXES.

CONCORDIUM. Alcott House, Ham Common, near Richmond, Surrey.

Parents and Guardians desirous of promoting the greatest good of their charge, may secure the advantages of this Establishment on the following terms, viz. Five Pounds per quarter, (including clothes,) paid in advance.—The following trades are carried on in the Establishment, and, as far as possible, taught to the pupils: Printing, Tailoring, Shoemaking, Carpentering, and Gardening. Orders in any of these trades are executed with punctuality and integrity. No credit taken or given.

Friendly Visitors are received on Sundays and Mondays, and accommodated at Sixpence a meal and Sixpence a bed.

Concordium Press, Alcott House, Ham Common, Surrey Published by R. Buchanan, 3, Holywell Street, Strand, London.

THE NEW AGE,

AND

CONCORDIUM GAZETTE.

A Weekly Journal of Human Physiology, Education, and Association.

" Erect a standard of distinction, and let all those who, by useful labours, contribute to the support and maintenance of society, gather round it, and you will discover the enemy that preys on your vitals."
Volney's Ruins of Empires.

No. 3. Vol. I. SATURDAY, MAY 20, 1843. PRICE 1*d.*

MESMERISM.

ONE of the most remarkable subjects at present engaging the attention of the curious and inquiring, is that of Animal Magnetism, or Mesmerism, and which, if once fairly established, must accomplish a complete revolution in mental science. We cannot, as yet, from our own experience, pronounce a confident opinion on its merits, yet we have heard and read so much upon the subject, and are acquainted with so many honest and well-informed persons who are completely decided as to the truth of its leading phenomena, that we are induced to place its principal features before our readers, with a number of the most remarkable cases, and also to open our pages to communications on the subject.

It is asserted by Mesmerists, that individuals can exert an influence upon each other of a mysterious nature, called Magnetic Attraction, from its analogy to the connexion betwixt the loadstone and steel: the active, or magnetizing party, exerting in the passive, or magnetized party, feelings and conditions altogether different to any arising in the ordinary course of sensation. Through the assistance of a very able article in the first number of the *Zoist*, a quarterly publication, devoted to Cerebral Physiology and Mesmerism, and also from a file of American papers just received, we are enable to place before our readers the following outline of this existing question, with a few of the most striking illustrations. Doctor Elliotson, the writer, we believe, of the article in the *Zoist*, in speaking of the origin of Mesmeric inquiry, thus expresses himself:—

" Accident determines the knowledge, the opinions, and the pursuits, both of most individuals and of most nations. Where any cerebral organ, or group of organs, preponderates over the others, it will impel the individual, with little reference to the influence of surrounding circumstances, or even in spite of them; but the generality of men are without such preponderance, and take the kind of knowledge which is offered them, imbibe the opinions of those around them, and fall into the habits and pursuits of their countrymen. The knowledge, the opinions and pursuits of a nation, must necessarily depend much upon natural cerebral development, but very greatly also upon accident; upon the physical circumstances which surround them, rendering one mode of life and action absolutely inevitable, or at least more suitable than another; upon accidental impediments to one or another kind of knowledge, opinion, or pursuit; upon the accidental impartment of them, by individuals of remarkable cerebral organization among themselves or by other nations, of one or other kind of knowledge, or upon similar accidental influence upon their opinions and pursuits. When a subject does not require a peculiar organization for excellence, as music or colouring does, but merely a good development of the group of superior intellectual faculties, chance chiefly directs whether it shall be known and cultivated by a nation. Consequently, nations, at an equal point of civilization and most different in their intellectual organization, differ greatly in their knowledge and opinions. Mr. Priault, in his learned *Quæstiones Mosaicæ*, asks, 'Who can assert *à priori* the particular direction which civilization shall take?' The Greeks were long without any true knowledge of the year, and yet Mexico at its discovery had a year of three hundred and sixty

monthly, and five intercalary days. The Otaheitans too, built curiously carved canoes and wove cloth and mats, and were, nevertheless, ignorant that water could be made to boil. And the Peruvians, similarly, had constructed roads throughout their dominions, and had established posts of communication between the several parts of their country and their capital; they had learned also to card and weave wool, and could work silver into vessels and tools, and would even, occasionally, mould it into images, which prettily imitated nature; and yet the iron that was at their feet they had never observed, and knew not how to turn to account. When, therefore, we compare that which the early nations are said, at any given time, to have known with what they remained in ignorance of, we may often be surprised as well at the *subtilty and ingenuity of their discoveries*, as at the *stupidity of their ignorance:* but we cannot from this ground argue against their inventions. Neither can we, on the other hand, infer the untruth of alleged science or the inefficiency of art, because in a country of much science and art it is unknown and disregarded, or even despised.

"The greatest events in history have been determined very much by accident. There is, indeed, a general working, or influence of general causes, which renders an accidental circumstance availing or unavailing, so that what appears accidental may not be so altogether, nay, perhaps in but small part. But, nevertheless, fortuitous circumstances, that is to say, circumstances not in a natural sequence of occurrence, and arising from other and independent causes, do most materially influence events, both for their production and their prevention.

"Thus it has been with Mesmerism. One would suppose that a thing so easily practised by every one would long ago have been known universally in Europe. But the subtle Greeks had no true knowledge of the year, the carving and weaving Otaheitan never boiled water, nor did the sagacious Peruvian use the iron he possessed. The time and trouble demanded for its practice; the disinclination of persons to permit such powerful effects to be produced over the whole frame of their friends without immediate evident good; and the brutally ignorant prejudices of the superstitious, who unquestionably form the mass of mankind in every country, in referring the natural phenomena of mesmerism to imaginary beings and agencies, have probably been sufficient to deter men from its investigation. But the longer time rolls on, the greater and more numerous the opportunities for favourable chances to turn up and exert their influences; and thus, at last, is caught hold of and fixed what might have been in our possession ages back, had attention been directed towards it, and impediments manfully opposed; and its constant cultivation for the future is secure. Mesmerism has, at length, had its happy chances, and as certainly as civilization itself is now secure, through the art of printing and some other modern inventions, so certainly may mesmerism henceforth defy oblivion or neglect."

We shall resume this interesting subject in our next.

THE ONLY CONSERVATIVE SYSTEM OF JOINT-STOCK COMMERCIAL AND INDUSTRIAL ASSOCIATION.

SIR,—I am very much pleased at the publication of your Journal. The advantage of having a paper which will use its endeavours to promote *universal* progress, are great. Before the *New Age* appeared, I looked about in vain for an unsectarian periodical. Those which pretend the most enlarged views and unbounded philanthropy, are, in some instances, the most anxious to *burke* and misrepresent persons or doctrines adverse to their peculiar interests. I grieve to find the Owen Socialists especially are dwindled into a sect; dwindled in mind and generosity, I mean, rather than number. Knowing well what the sectarian feeling is, by having had to encounter it in many shapes, I foresee, that though my object is identically that very Harmonic Association for which they and I have been struggling for the last nine years, at whatever sacrifices in purse and person, yet unless they can be clearly shown that they really are unconsciously narrowing their intellects, and nursing the germs of a future misanthropy, which will arise from the certain and absolute disappointment of the absurd expectations they now cherish, they will insidiously obstruct and oppose me in every way possible. But I care so little for the opposition of weak-minded people, that I court the strenuous annoyance of such of the Owenists as are sectarians. I will not disguise, that in the precise degree in which I honour and love the Catholic philosopher, do I contemn and disregard the imperfectly organized sectarian.

With v[illegible]sion, I shall be

happy to take advantage of the offer you make in your introductory number, to admit explanations of novel plans for reform; and in future letters I will attempt to give an intelligible outline of a system of General Joint-Stock Association, which has been declared by many competent and unbiassed judges to be decidedly more practical, and more correctly adapted to the nature of man as it is now, and is likely to be for centuries to come, than any other project ever offered to the public. This seems, no doubt, a vast assumption; and may appear, even by its very utterance, to detract from the practical and sober character which is usually imagined to belong to a business-like man. But I will not withdraw one jot from the extent of the predication. Nor even though its truth be unreservedly admitted, do I think the achievement worthy a boast. In fact, every attempt hitherto to systemize social science, as far as I am able to judge, has been a *failure*. My proposals may be liable to the same criticism; but I believe I possess one quality essential to a proposer of universally adapted schemes, which is, that I am open to conviction on my own errors; and most happy shall I be to rectify or abandon any wrong idea, in connexion with the new system, as soon as it may be clearly pointed out to me. More than this, I am prepared to concede any point, of the justice and truth of which I may be nevertheless firmly convinced, provided I see that such concession will accelerate the advent of that period when my poor unhappy fellow creatures shall be emancipated from the serfdom in which they have languished, till hope is well nigh extinct, and life has become a weary burden. As it will be several weeks before the readers of the *New Age* will obtain a general view of the whole subject, through the medium of separate letters, I advise those who are anxious, in the meanwhile, to get some clear notion of the plan, to order the pamphlet published by Mr. Watson on the subject, the price of which, as it was not printed for the sake of emolument, is only two-pence. In that pamphlet they will find a hasty, yet succinct detail of the plan, which is founded on several undeniable principles; though, as general dogmas are now beginning to be held at their proper value, when unallied with practicability, those fundamental truths are not ostentatiously expressed.

I have further to inform you, Mr. Editor, that, as it were, concurrently with the evolution of the thought in your own mind, several persons have been conceiving the advantage of forming a great Confederated Union of the well-disposed middle and industrious classes; the objects of the union to be three-fold — namely, Complete Suffrage, Free Trade, and General Joint-Stock Association. Complete Suffrage as a means, External and Internal Free Trade as the end. General Joint-Stock Association is, as you and those who have studied the kind of Association meant, are aware, an extension of the principle of Free Trade from nations to small localities in each nation. Mr. Cobden, at the last Drury Lane meeting, alluded to this rather ambiguously by way of a threat to the landed aristocrats, and intimated that the power of the League might be used in furtherance of far more searching measures than at present. Care has been taken to bring "The only Conservative System" under the notice of these parties, and the seed perhaps is not fallen wholly upon barren ground. I notify this newly proposed Union to you, as it will cheer you in your labours.

ARISTARCHUS.

SOCIAL AGITATION, THE CAUSES AND REMEDIES.

AMIDST the convulsive heavings of society, it is pleasant to note with what calmness and self-possession the true Social Reformer surveys the

beatings of the surge and the agitation of the waters. This self-possession arises from the distinct view he takes of the disturbing causes which are at work, and his consciousness of power to allay the storm. While to the eye of the superficial observer this "mimic scene, called life under its present aspect," is but a series of broils, contentions, and struggles for wealth and physical supremacy—while the sectarian theologian sees in it but so many manifestations of the evil entailed on humanity by the "great primeval curse"; the true Social Philosopher beholds it as a link in the great chain of human progress — a necessary epoch in time's onward march, bound to the past and future by fate's changeless law,—a bridge between the wilderness of bygone ages and the bright land of love and beauty yet untrodden, that must be passed over by humanity in its forward travel to that goal of happiness—

"Sung by the bards, those prophets of the host,
Who, aspiring to the beautiful and true,
Did measure human right and destiny
By the deep wishes of their earnest hearts;
But seeing in the world's gross selfish shapes
No fair embodiment of those bright shapes
Their fancies formed and worshipped, to the future
Their bright eyes turned, with prophetic fire
Proclaim the coming day, when the *Ideal*
Their spirits worshipped o'er the world's extent
Should be inwoven in all forms and powers
That guide and move the actions of mankind."

Never was there such an agitation of opinion in the world as at present. Society is fast wearing out old creeds and institutions, and crying aloud for new ones. The wisdom of centuries is being boldly disputed by the young and growing mind of Europe. Forms of government, systems of religion, codes of law, all come in for a full and vigorous share of popular criticism. With the French Revolution commenced the war against monarchical despotism and priestly rapacity and oppression; and the struggle cannot end till a settlement of all the momentous questions which these great subjects involve be achieved. Chartism, in its various phases, is but so many exponents of the popular opposition to kings, and courts, and aristocracies—to all the feudal machinery of former society. Socialism, in its various degrees, is the great affirmation of the fraternity of man, and, by implication, of the wickedness and folly of all past and present classifications of society; and that portion of the dawning intellect of this and other advanced countries expended on theological investigation, and religious criticism, from the high critical acumen of Straus to the coarseness and scurrility of the *Oracle of Reason*, is but the assertion of freedom and independence by the human intellect, without which no great moral good can be accomplished, and with which all possible virtue and happiness may be attained. It is, therefore, with no feelings of alarm we view this mental excitement — convinced, as we are, that such a stage of doubt, discussion, and contention is absolutely necessary as a prelude to that pure faith, and active, comprehensive, yet calm philosophy, which must be the world's creed, when she is mature in all bodily and mental beauty. Anything is better than mental stagnation. Let but the human mind be engaged and interested in any speculation, and something useful is sure to come out of the cogitation.

Amidst the multitude of questions thus agitating society, there are two great ones that demand our special attention;—these are the *Education* and *Employment* of the people. To these great points, public attention must be directed, to the exclusion of all sectarian and party welfare. The people lack physical and mental good—they require healthy well-remunerated employment, and useful, elevating, and practical knowledge; and the measures which shall insure these, under whatever name they may be advocated, or however unpalatable to the prejudiced, are those which now imperatively call for the attention and support of all rational reformers. We shall, in future num-

bers, discuss the capabilities of the land, and the different modes in which the energies of the people might be employed, with outlines of the various plans now before the public for the realization of the objects previously stated.

CONGRESS OF DELEGATES

FROM THE BRANCHES OF THE RATIONAL SOCIETY AT HARMONY HALL, HAMPSHIRE.

On Wednesday the 10th of May, the delegates from the various branches of the Society began to assemble on their estate, at Queenwood, Hampshire, and, at three o'clock, took their seats in the large room of Harmony Hall. Mr. Wm. Galpin, the Vice President of the Society, having taken the chair, supported by the governor of Harmony Hall, Mr. Atkinson, the general secretary, and other members of the Central Board, a list of the branches who had returned representatives was read, the names of the delegates called over, and the Congress constituted according to the laws of the Society. The first business of the Congress was to elect the officers who should preside over its deliberations during the session, when, after a long conversation, Robert Owen was unanimously elected President of the Congress, and Mr. James Atkinson, Secretary. After some other preliminary matters had been arranged, the Congress adjourned its sitting till the following day.

On Thursday morning, Mr. Galpin again took the chair, and announced that the deputation appointed to wait on Mr. Owen, at Rosehill, had communicated to him the *unanimous* wish of the Congress, that he should preside over their meetings, that he had consented to do so, and would take the chair that day at twelve o'clock, after some conversation having taken place regarding a correspondence between the Central Board and the Manchester Branch, respecting the mode by which the delegates to Congress were returned. About twelve o'clock Mr. Owen arrived, and entered the Congress Hall, on which the whole delegates rose from their seats as a mark of respect to the man who had so long, amidst so much opposition, advocated the rights of humanity. Mr. Owen then took the chair as the President of the Congress, and as such delivered an affectionate address to the delegates, which we are sorry the limits of our journal precludes us from inserting.

The various delegates then proceeded to give in their reports of the state of their branches, and the state of public opinion regarding the proceedings in their respective localities, which was generally of a very satisfactory and cheering character, and in all the reports a strong desire expressed by all that the Congress should adopt some plan by which to recognize the Missionary staff which formerly had been so efficient in awakening public attention to the principles and operations of the Society.

The delegate representing the members of the Society now resident at Harmony Hall, then gave in his report, in which he referred to the social and intellectual condition of his constituents, and intimated that it was his intention to move an alteration in the law relative to the power of the governor and mode of governing the community. He then underwent a long examination by various delegates, which elicited many facts relative to diet, clothing, education, travelling, domestic arrangements, hired labour, &c. &c.

The following notices of motions were during the two first days posted on the notice board hung up in the Congress Hall.

Notice by J. C. Smith.—"That a committee be appointed to consider the expediency of forming arrangements in the Society to enable the members to obtain the advantages of a life, mutual assurance, and deferred annuities," &c.

Notice by W. Newall.—"That a committee be appointed to consider the expediency of applying the principles of phrenology as a test to ascertain the tendency of character in Harmony Hall, as well as in any future selections of residentary, in addition to other evidence of good conduct and capability of mind."

Notice by W. Newall.—"That a committee be appointed to consider the expediency of uniting the whole interests of the Society into one stock by a joint proprietary, and a company of tenants to work out the results in practical operations."

Notice by J. Ironside.—"That a return be ordered of the amount of money subscribed by each member of Congress to the Community fund.

CONCORDIUM GAZETTE.

"As man cannot do right when he himself is wrong, a right *nature* must be superadded to him, in order to establish right institutions in society."—J. P. GREAVES.

MR. OWEN'S VISIT TO THE FIRST CONCORDIUM.

ON Friday, the 28th of April, Robert Owen visited the Alcott House establishment for the first time since the formation of the Concordium, and minutely examined the whole premises along with the Pater and Elder. He expressed himself highly pleased with the great change which had been effected by the Concordists, with so little cost, in so short a time. Mr. O., after dining with the family on their simple fare, was presented with an address, signed by the Pater, Elder, and all the members and candidates in the Concordium, to which he made a suitable and affectionate reply, and expressed a hope that we might be successful in conditionating society for the regeneration of man. The following is a copy of the address:—

"TO ROBERT OWEN.

"Respected Friend,—We cannot permit the present occasion of your visit to the first Concordium, at Alcott House, to pass without expressing our gratitude to you for the great efforts you have made, during a long and useful life, to liberate the human being from the prejudices of all sectarian creeds, and to introduce a better system of society, according to which, the complete triune Education would be found for all; and thus banish from the world those deteriorating conditions which impede the progress of love, truth, and efficiency in the human family.

"These expressions on our part are our genuine feelings, as we are ardently engaged in the same cause; although, perhaps, our efforts at present are more limited than the sphere in which you have moved—the end in view is, however, the same, viz. man's regeneration by Love and consequent freedom, physically, intellectually, and morally.

"In conclusion, respected friend, we wish you long life, health, and happiness in pursuing the great object of your existence, and may a speedy consummation of your highest hopes be realized, is the sincere wish of your friends the Members of the First Concordium.

"*First Concordium, Alcott House, Ham Common, April 28th*, 1843."

ADDRESS FROM THE MEMBERS AND CANDIDATES OF THE FIRST CONCORDIUM, ALCOTT HOUSE, HAM COMMON.

To the President, Vice President, and Representatives of the Branches of the Rational Society in Congress assembled.

DEAR FRIENDS,—We feel deep interest in the proceedings of your present Congress. It cannot be otherwise, for man's redemption from the bonds in which he is now fettered is our object, even as it is yours; and the more we are experienced in this philanthropic labour, the more are we convinced that the time is come when the study of man in his essential Being, antecedent affinities, and consequent conditions, must be felt to be of primary importance.

In this study is necessarily com-

prised that of man's relationship with the Source of all existence, in harmony with which he is to be developed, and which harmony must be maintained in feeling, in thought, and in action.

In FOOD, usually considered subject but to appetite and caprice, the health law requires most strict obedience; and therefore, dear friends, do we earnestly hope that your dietary arrangements will be more and more in harmony with benevolence, intelligence, and temperance, that the Love within you may be unwounded by the materials which you use for the elaboration of physical organism. On this subject we hope also your efforts will become more and more extended, and that, by means of missionaries, the "New Moral World," and distribution of tracts to the most distant branches, you will co-operate with us in preparing *all* for the entire relinquishment of animal *food*, of injurious and superfluous luxuries, and for the exercise of purity, temperance, and simplicity; for, most assuredly, more rapid and evident success would attend our exertions, were candidates practically prepared, ere they became members of establishments in which these habits are encouraged and practised.

In EDUCATION, may your every aim be also in fullest harmony with the Divine Paternity, or Universe Paternity Nature, and the heaven within be the soil in which you will, with unwearing patience and loveful care, watch, foster, and encourage all noble, generous, heart-stirring emotions, for, in the blissfulness felt in their exercise, is man's noblest and purest joy, humanity's truest happiness.

Ever may your educators bear in mind, that the *mere developement* of what *is* is not Being elevation—*better natures* must be generated and consubstantiated in the pupils committed to their charge, if they would faithfully fulfil their office, and aid man to attain his highest destiny.

And here we must observe, that for this to be effected, complete disassociation with the mere animal world is an indispensable condition. Oh! join, then, in firm resolve to hold upwards the torch of life. It has been too often reversed and pointed downwards, and thus darkened in its brightness. A voice has gone forth, and said, that "Man is but the head of the animal world." Be it yours, dear friends, to overthrow this assertion, and proclaim *man*, not by words only, but by *natures* and by deeds, to be in sympathies and sensibilities of another and more exalted order, capable of another progression, not only in sensitive being, but also in genetic excellence and intellectual attainments, of which not the faintest trace has ever been observed in the animal world and its developements.

In your AGRICULTURAL arrangements, we hope soon to hear that you discard as much as possible the aid of animals. That this may be done, the hours of labour require to be apportioned with considerable attention to physical strength, intellectual culture and love-creation! Several will be required to do pleasantly the labour now painfully performed by one. To obviate this laborious painfulness, the aid of animals has been employed, but as is now fully proved, to the increased suffering and to the deeper degradation of man. We therefore entreat your assistance to lessen as much as possible, and finally, to remove this evil from amongst us.

It is worthy of remark that the hundred acres which on your estate is now required for the food of animals kept for agricultural labour, would, by human cultivation, supply aliment for nearly two hundred human beings; so that at the same time it would facilitate the separation of man from the animal world, and enable you to emancipate more of the human family than you can under your present arrangements.

In your Institution we also hope *hired labourers* will soon be dis-

pensed with, so that all engaged in the same great cause may be under the same soul-stirring influence for free genuine disinterestedness, and of true devotedness to universal good in all the forms in which *it* can be manifested.

In our respective establishments may the entire and complete eradication of *selfishness*, and all its subtle, cold, and narrow workings, be perseveringly and sincerely effected; so that we may cordially unite in feeling and in perpetuating the joy of *universal brotherhood*, and the glory of that good one within, that can alone render valuable our relationship, associative circumstances, and societary combinations.

With these expressions of our friendship, we subscribe ourselves your affectionate brothers and sisters,

The Members and Candidates of the First Concordium.

WM. OLDHAM, Pater.

First Concordium, Alcott House,
Ham Common, Surrey, May 10, 1843.

OUR friend Goodwyn Barmby has transmitted us the following rules, which he intends to adopt in his Communitorium, as suited to a state of transition from the world as it is to what it ought to be. Well enough in the absence of more faith in the good and pure, though it is only a choice of evils. Nine months bloodshed and murder in the year to three months peace with the animal world, is not a very great forwardness in progress. We have faith that better things will follow this commencement of temperance in food.

TRANSITIONARY DIETARY RULES,

PROPOSED FOR ADOPTION AT THE COMMUNITORIUM, HANWELL, MIDDLESEX.

General Rules.

I. That, in accordance with the law of climature, now prevailing in the British Isles, there shall be on the common table, animal and vegetable food during the nine autumn, winter, and spring months.

II. That, in accordance with this law, there shall be at the banquet fruit and vegetal goods during the three summer months only.

III. That, in accordance with this law, food shall be cooked hot during the three winter months; hot and cold during the six autumn and spring months; and cold, or uncooked altogether, during the three summer months.

Exception to General Rules.

In case of individual constitutions, or peculiar wills, differing with the law of climature, as affecting diet, those possessing these among the commoners, shall have the freedom of following them out, either vegetally or animally, so far as they do not derange the common economy by extravagant desires.

Exceptional Rules.

1. No brandy, rum, gin, whisky, or foreign wines, shall be introduced into the Communitorium.

2. British wines, mead, cyder, perry, groseille, and lemonade, shall not be used unless made in the establishment, or presented to it.

3. Foreign beverages shall not be used as soon as indigenous herb drinks can be substituted in their place.

4. Sugar shall not be used so soon as honey sufficient can be produced in the establishment.

5. All taxable articles of food shall gradually be discontinued in use by the members of the Communist Church.

Bye-Laws.

a. The banquet table of the Communitorium shall be spread three times during the day.

b. A list of the products upon the table shall be handed around at meals, and each commoner send up his or her plate for that which is required, in the order of sitting, without request or observation.

c. The children educated at the Communitorium shall partake *generally* of vegetal or animal food, according to desire.

Ultimate Rule.

The foregoing Transitive Rules shall be acted upon until revised by common suffrage in the Communitorium, full individual liberty being granted in accordance with them by all to each.

GOODWYN BARMBY,
Patron of the said Communitorium.

TO CORRESPONDENTS.

Answers to Correspondents next week.

WORKS ON COMMUNISM,
Religious, Political, and Domestic.

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CONCORDIUM PRESS, Alcott House, Ham Common.
Published by J. Cleave, Shoe Lane, London.

THE NEW AGE,

AND

CONCORDIUM GAZETTE.

A Weekly Journal of Human Physiology, Education, and Association.

"Erect a standard of distinction, and let all those who, by useful labours, contribute to the support and maintenance of society, gather round it, and you will discover the enemy that preys on your vitals."
Volney's Ruins of Empires.

No. 4. Vol. I. SATURDAY, MAY 27, 1843. PRICE 1*d.*

MESMERISM.

WE continue our extracts from the *Zoist,* which we trust our readers will peruse with increased interest:

"Till the present moment, mesmerism never attracted more than a very partial and temporary notice in this country. Maxwell wrote respecting it in 1679, laying down all the very propositions afterwards advanced by Mesmer, just as before him, in the beginning of the 17th century, Van Helmont, a Belgian, had written of it in the language which a physician, disciple of Mesmer, would have employed. In the middle of the 17th century an Irish Protestant gentleman named Greatrakes, of spotless character, receiving no recompense, writing in the purest spirit of piety and benevolence, and not pretending to explain how he did it, 'stroked' thousands of the sick with his own hands, and, though he did not pretend to cure all, is said to have cured large numbers; and two celebrated men, Boyle and Cudworth, put themselves under his care, which we presume they would not have done, if the great doctors of the day had not failed to cure them. The Lord Bishop of Derry, declared that he himself had seen 'dimness cleared and deafness cured,' 'pain drawn out at some distant part,' 'grievous sores of many months date, in a few days healed, obstructions disappear and stoppages removed, and cancerous knots in the breast dissolved' by his manipulations. The Royal Society published some of his cures, and accounted for them 'by a sanative contagion in Mr. Greatrake's body, which had an antipathy to some particular diseases, and not to others.' A gardener, named Leveret, did the same, and used to say that so much virtue went out of him that he was more exhausted by touching thirty or forty people than by digging eight roods of ground.

* * * *

"The establishment of mesmerism in England sprung from the visit of an Irish gentleman, named Chenevix, who had fixed his residence for several years in Paris, to London in 1828. His visit was short, but during it he solicited and prevailed upon several persons to see him make trials of mesmerism: and afterwards prevailed upon the editors of the *London Medical and Physical Journal* to publish the report of all that took place.

"Notwithstanding the sentence of the royal Commission appointed in France to pronounce upon the truth of animal magnetism in 1784, when Mesmer had drawn it from oblivion and discredit, and proved its truth and power, the facts had taken firm root in France and some other parts of the continent, and several clever and estimable persons had always practised and cultivated it. Indeed it could not be otherwise, for the Commission, like all the adversaries of mesmerism in every country and at every period, whether a body of men or private individuals, behaved most unfairly. Whenever a person resolves to oppose mesmerism, he seems to forget himself entirely, to part with common sense, common morality, and common propriety. This commission would not examine it with Mesmer, but with one of his pupils, named d'Eslon; Mesmer himself being not only more capable of demonstrating it, but one of the most powerful mesmerisers that ever existed. Mesmer protested in vain to Franklin and to the Baron de Breteuil, *who did not even condescend to reply to his letter.* Their examination was immediately shown to be most incomplete and superficial, by a host of writers. The members were careless in their attendance, and did not all regularly assemble, but went casually, and as each, or two or three felt inclined. They asked no questions of the patients, took no trouble to observe. They took up the subject prejudiced against it! and in their experiments omitted the conditions which they were expressly told were indispensable. * * *

"Franklin gave himself very little trouble about the matter. One, however, a truly celebrated man, the illustrious botanist Jussieu, paid the utmost attention; and what was the result? Why, that he refused to put his signature to the report of the rest, notwithstanding the pressing solicitation of his colleagues and the menaces of the minister—Baron de Breteuil; but drew up a report of

his own, in which he declared that the facts which he had witnessed depended upon an external agent independent of the imagination. Mesmer found a large number of pupils, who resolutely took up the subject among them. The Marquis de Puységur, a truly virtuous man, and a soldier, produced somnambulism by the process, though unprepared for it by Mesmer, who, however, was conversant with the fact; and he published it at the end of 1784 and in 1785. He had not been converted by a course of lectures by Mesmer, though he attended diligently; but subsequently by mesmerising, in the way of joke, the daughter of his steward, and the next day the wife of his game-keeper. The shortest mode of ascertaining the truth of the matter, is thus to make experiments for one's self. If is third patient was a peasant, who fell into a quiet sleep, and into somnambulism, in a quarter of an hour. In this state she talked aloud of her affairs. He awoke her, and left her in an hour. She slept the whole of the night; and a severe cold, for which he had mesmerised her, was sensibly better the next morning.

"He was the first who accurately described this state, and pointed out the intuitive knowledge possessed in it by some patients with reference to their own complaints and those of others. Puységur relinquished the road to certain power and fortune in order to devote himself, both on his estate and in Paris, to cultivate and establish mesmerism. 'All those who had the honour of knowing him,' says Foissac, 'knew that the love of benefitting others was his religion, and that he undeviatingly pursued, to the last day of his existence, the course which Providence had pointed out to him. Like his ancestors, M. de Puységur, placed on the high road to honours and fortune, might have attained the highest dignities; but he sacrificed all to the more tranquil and true happiness of comforting, assisting, and enlightening his fellow-men. Indeed, he often said that his mission on earth was to place mesmerism in the hands of physicians. This mission he filled with incomparable zeal and complete success: for soon after his death, in 1824, the Royal Academy of Medicine appointed a committee, which admitted all the phenomena of mesmerism and somnambulism.'

"M. Deleuze, originally destined like Puységur for the army, but afterwards devoted to literature and science, and established in an appointment in the Jardin des Plantes, heard in 1785, when thirty-two years of age, and at his native place, Sisteron, of the cures effected by Puységur on his estate, and thought the whole must be nonsense. A physician, however, at Aix, converted him, and he wrote admirably and extensively upon mesmerism till 1825, and cultivated it assiduously in Paris. *He avoided all speculation, all mystery, and showed that the phenomena of mesmerism were in harmony with the laws of nature.* He showed that the adversaries of mesmerism, precisely like the adversaries at the present day, '*are ignorant of mesmerism, and imagine absurdities to be held by its partisans which they do not hold,—pass over in silence the most convincing proofs,—refute statements that nobody makes,*—and, when obliged to confess incontestible facts, ascribe them to insufficient causes.' In 1828, Deleuze was appointed librarian of the Museum of Natural History. He has always been spoken of in the most respectful and honourable terms. 'His rare qualities,' says M. Foissac, 'his kind and instructive intercourse, gained for him many friends among the most celebrated learned men—Levaillant, Duperron, Cuvier, De Humboldt, &c.; the unanimous opinion of his contemporaries concedes to him and M. le Marquis de Puységur, the honour of having preserved, defended, and propagated one of the most beautiful discoveries of modern times.'

"Many other men of less prominence in mesmerism, kept up the subject both in France and Germany, and even Russia, and it found its way temporarily into some German universities and hospitals. In 1818, the Academy of Sciences at Berlin offered a prize of 2340 francs for the best treatise on mesmerism; it was practised in Russia, in 1815, when a committee, appointed by the Emperor, declared it to be a most important agent; in Denmark, in 1816; in Prussia, in 1817, where the practice of mesmerism was by law ordered to be confined to physicians. But its head was held above the surface of the waters with difficulty."

We shall resume this interesting subject in our next.

AMERICAN CORRESPONDENCE.

A VOLUNTARY POLITICAL GOVERNMENT.

Concord, Massachusetts, Feb. 21, 1843.

Dear Sir,—The idea that the business of a nation could be carried on if it were left to the free judgment in every individual to support it or not, as to him seemed best, must no doubt at first sight appear to the ordinary politician as most chimerical. But this is the fortune of all new ideas; and happily we are now-a-days too much accustomed to new and progressive thoughts, to be stopped in our efforts to carry them out by any such vapourish charge. I have no doubt if we can succeed in attracting due attention to the subject, we shall soon have the cha-

ritable feelings and sound thought of the country on our side. If it were not that we are so accustomed to this present mode of life as to overlook its incongruities, disharmony, and injustice, we should be impulsed at once to demand,—Why should we have all this complicated and costly machinery of government?

The purposes and pretences for which the representative system of government has credit, it wholly fails to secure. Nay, in many instances, it is the foremost actor in breaking the principles it declares it exists to maintain. It professes to be a defence for person and property. Whenever the propriety of maintaining the government is questioned, the first prompt remark is, that neither person nor property would then be secure. But how does it preserve person? Whose person is more secure under political government than it would be without?—Whom does it guard? From whom does it ward off the consequences of anger, hatred, jealousy, revenge, or the many other passions which occasionally boil up in the human heart and impel the hand to strike? Not even the first executive officer, the royal or presidential head of government itself, is exempt from personal assaults of this kind, by any governmental power. No guards, guns, gendarmerie, police, nor any such contrivance, can protect a Louis Phillipe or a Victoria from an enemy's or a maniac's hand. Still less can it accomplish preventively for the person of any private citizen. The notion of *actual* prevention is, then, quite ridiculous.

But when the advocate of coercive government is brought to this point, he admits that by actual temperate and kindly prevention the political government is altogether powerless; and that it is only by terror, by the force of example in the imposition of pain on previous offenders, that it can be of any effect whatever. Now, let any rational man answer the question whether this is any personal protection. The head of the decapitated murderer will not fit the shoulders of my murdered brother. A man is not much benefited by the knowledge in his dying moments that his assassin, if caught, will be hanged by the neck until he is dead.

No man strikes or kills another without a motive. Individual persons do not murder for amusement, though governments and nations do. And the fact is, that terror of punishment ceases to have any effect just when it is most needed; that is to say, when the passions are unduly excited. Indeed, it has no such result as prevention at any time that personal safety is jeopardized. Men are not restrained from murder by the fear of external punishment, but by the internal governor. Just to that degree in which a consciousness of the divine government is developed in the individual, is he restrained from destruction, violence, or wrong to his neighbour. There is no other prevention of crime. We may go on, as nations have gone on, to add capital offence to capital offence, making so many crimes punishable by death, that the whole code is wet with human blood, and one would think the hangman had enacted the laws; but in the way of prevention, all this is vain. Nations have done this: they have built up systems, which, by their spirit, as well as by their results in the number of victims, we might suppose had been dictated by Jack Ketch and his associates. And what has been the consequence? Surely not an increased protection to person and property!—No, but such an utter repugnance to have any participation in so sanguinary a scheme, that innocent victims have rather been content to remain at the mercy of the depraved, than prosecute them unto death. Coercive governments have bid high in blood for popular support; but the very excess of their offers has disgusted the people. It is to be hoped that this disgust will be increased by

the growth of moral power and perception in the nations. That it may not only be applied to capital punishments, but be extended also to secondary punishments. Revenge or retaliation is a principle which cannot prevent crime, but must rather increase it. Retaliation is itself a crime, and a grosser crime than original attack.

The nations, that is to say, the moral people in them, have discovered the tendency of a governmental force with respect to the prevention of personal offences. They have discovered that an increase of force, so far from affording an increased protection, has led to a diminution of it; and that the protection of the murdered, and the reclamation of the murderer, are alike futile by the hanging of the latter. A little more consideration will lead to the just conclusion, that pain inflicted *after* the committal of crime, is altogether a failure in the prevention of offences. What is true of the extremely heavy, is also applicable to the middling and the lighter crimes.

This argument need scarcely be here followed out to its further ramifications. Although at first sight it may appear quite fanciful to assert that a force government does not, and cannot, protect the subjects of its pretended solicitude, yet a moderate extent of thoughtful investigation soon opens the mind to the undeniable fact. * * *

But the iron-hearted system does not limit its depressing despotism to the case of a total denial of its right divine. This is a sort of high treason which might be expected to arouse its ire. But it also takes into its vengeance any partial denial of its purity, and on smaller occasions thunders forth its unrelenting anger. When any young men, happily conscious of the wickedness of learning to shoot his fellow creatures, refuses to be drilled and bear deadly arms against the innocent, the guns of the willing are pointed at his head, and long imprisonment as the lightest expiation, follows. Such a mode of protecting the persons of its citizens, of respecting their native feelings, their purest sentiments, seems abundantly curious, and difficult of reconciliation with our intuitive moral precepts.

Many years have not elapsed since we were in a like predicament regarding the church. It is still thought in some countries that a legislative enactment, a procedure of collective man, is necessary to the upholding of Divine Laws. Some people still think, or pretend to think, that communities and nations can be made religious by act of parliament. We have, however, beneficially escaped from this unworthy predicament, and it is not a very profound foresight to prophecy that we shall soon be rid of the one in question. We prefer a voluntary church as the only *true church*. We shall shortly devise a voluntary political organization as the only *true state*. Human beings, we are now convinced, cannot be rendered more fit for heaven by human coercion; neither can they, by such a contrivance, be better qualified for a true life on earth. In fact, the goodness and qualification for one are the same as for the other. They both spring from one sentiment, from one state of being; they both originate in the religious nature in the human soul. This nature, above all others, is out of the reach of external power. Government may lay hold of men's bodies; their carcases they may imprison; and even their minds they may, by education, do something towards impressing with particular doctrines; and through public opinion some influence is occasionally produced on the sympathies and moral sentiment. But for these latter the contrivances must be very delicate, and their appliance very quiet and subtle, or they will fail of their end. And for man's religious being, for the inmost nature, the deepest good within, coercive

government ever has and ever must fail. The sensitive plant coils up not more quickly at human touch, than does the religious element on the application of the smallest particle of violence. Not only political government, but social force, the power of a sect, shall in vain assault the sacredness of soul. No, not even a parent's care over his child may, by force, extend to this sphere. It is holy ground, and no one may stand thereon with rough shod feet.

If it were safe to abandon force with respect to the maintenance of religious *belief*, surely it is no less salutary to give it up in reference to religious *conduct*. All conduct is either religious, or should be so. If it be not, it happens because force has profaned it. If, in respect to the church, we can leave it to man's free will to support it by word or money, as they deem proper, most certainly we shall be right, as men are now constituted, in leaving political and social economy to their good sense, Worldly-minded, as men are now admitted to be, it cannot be probable that they would fail in supporting a system which they thought protected their worldly goods. Religious opinion is a thing which, by no external means, men and women are compelled to declare; yet, so strong is the spontaneity in this direction, that upon most occasions a public feeling is manifested which includes every one. If it be said that many are compelled, by force of public opinion, to subscribe in money, and submit in behaviour, we can prove, on the other hand, that many are carried by a pure zeal much beyond the point which the public voice demands; and it is, in fact, that perpetually fresh zeal which is ever creating and keeping alive the public opinion which is said to draw in the lukewarm.

May we not then boldly ask, whether it is probable that men who are so ready to maintain the things which are unseen, would spontaneate less in behalf of the things which are visible? If the love of peace, of our fellow citizen's good opinion, compels men to pay so handsomely for churches and spiritual protectors, why should such motives fail of a similar result when their persons and worldly property, which are open to all men's eyes, are concerned? Is it not possible that men of property would neglect an institution which protected their property, any more than they now neglect to insure against loss by fire without an external force to compel them. It is clear, then, that this argument entirely fails. No one believes in its validity. At all events if the government itself had any faith in this imaginary axiom, that it (the government) is necessary for the protection of person and property, its members would at once give up all coercion employed for its maintenance, and rely on the self-interest of persons and of property-holders for support. This low motive of self-interest would singly be sufficient to bring in all needful supplies, if there were any veracity in it. But there is not. And, however axiomatical, or self-evidently true, this sentiment may once have been, it is now worn out, and should be discarded. It has no more now a legitimate place amongst us than our great-grand father's three-cornered hats and tye-wigs which kept their heads so warm.

Much more may be said, and I apprehend from the deep-seated position of this delusion, *must* be said, in order to awaken mankind to a due sense of their degradation and loss; but possibly for this occasion I have said enough. If I shall succeed in calling the attention of thinkers to the subject, some of them will perhaps find leisure either to confirm or disprove the position I am endeavouring to establish. In the meantime, I remain, dear Sir,

Yours very respectfully,—C. L.

"As soon as Love rules in man, it establishes unitary principles in action, and disperses infidel division and antagonism in all the faculties, and makes its own progress exteriorly."—*J. P. Greaves.*

CONCORDIUM GAZETTE.

"The doctrine of the Concordist is simply this, that every man ought to stand in primary relation with the Creator, and, secondarily, with the creation and society"

REPORT OF THE PROCEEDINGS OF CONGRESS AT HARMONY HALL, CONTINUED.

ON Monday morning, 15th inst., the Congress proceeded to the examination of the children and pupils of the school at Harmony Hall. They exhibited various stages of progress in learning and discipline, according to age and former opportunities of instruction. All that can be said respecting their progress during their short sojourn at Harmony Hall, is, that they are merely being arranged in proper order to go forward under an experienced superintendent to have their beings developed physically, intellectually, and morally.

After the school examination, the Congress adjourned for the day, in order to celebrate the 72nd anniversary of the birthday of Robert Owen, the propounder of the Rational System of Society. The dinner-party consisted of all the members and candidates at Harmony Hall, the Delegates of Congress, and a numerous party of friends from various parts of the country. After dinner was over, many sentiments relative to the principles and objects of the Society were expressed by the Chairman and other friends, which occupied the time till seven o'clock, after which the dancing was commenced, and, with other amusements, under the direction of Isaac Ironside, as master of the ceremonies, were kept up till twelve o'clock, when all retired highly gratified with the interesting proceedings of the day.

On Tuesday a deputation from the first Concordium presented the address we inserted in our columns last week, which was unanimously received, affectionately responded to by the President, and ordered to be entered in the minutes of the Congress.

Accompanying the report from the governor of Harmony Hall, setting forth the past and present state of Harmony, and what he suggests should be done as speedily as funds can be obtained, there were also submitted a number of statistical tables relative to the condition of the establishment, a portion of which we extract:—

(TABLE No. 2.)

Return of the number of persons receiving salaries or wages in connexion with the Harmony Establishment, May 10, 1843.

FARMS.

1 Superintendent, 40*l.* per year.
1 Shoeing-smith, 18*s.* per week.
7 Carters, average 10*s.* per week each.
7 Plough-boys, 2*s.* to 3*s.* per week each.
3 Shepherds, at 3*s.* 6*d.*, 5*s.*, and 10*s.* per week each, respectively.
5 Thrashers, 9*s.* per week each.
1 Hack-stable boy, 7*s.* per week.
7 to 9 Breast ploughmen, at piece work, earning 6*s.* to 7*s.* per week each.
Women occasionally weeding and couching, at 8*d.* per day.
1 Boy at pump, 2*s.* 6*d* per week.
Average of farm wages during the quarter ending April 1, 1843, 11*l.* 15*s.* 9*d.* per week.

GARDEN.

2 Garden labourers, 13*s.* and 12*s.* per week, respectively.
1 Bricklayer's labourer, at the garden wall.
The above are those *now* engaged,—the average has been much more.
Average of garden wages for the quarter ending April 1, 1843, 3*l.* 2*s.* 2*d.* per week.

SCHOOLS.

1 Principal, 100*l.* per annum.
1 Second master, 60*l.* per annum.
1 Superintendent of Infant Institution, 50*l.* per annum.
These have also their board and lodging as well as their salaries.
Average of school salaries for the quarter ending April 1, 1843, 2*l.* 2*s.* 3*d.* per week.

HOUSE.

1 Baker and house porter, 15*s.* per week.
4 Housemaids, two at 2*s.*, and two at 1*s.* per week.
3 Laundry women, two at 2*s.* 8*d.*, and one at 4*s.* 6*d.* per week.
These have also their board and lodging in the house.
Average of house wages for the quarter ending April 1, 1843, 1*l.* 17*s.* 3*d.* per week.

(TABLE No. 3.)

Return of the quantities and cost per head, per week, of the several articles of food, fuel, &c., consumed at the Harmony Establishment, founded upon the consumption for the quarter ending April 1, 1843.

ARTICLES.	Quantities per head per week.	Cost per head per week. s.	d.
Flour	12¾ lbs.	1	3½
Flesh meat	1¼ lb.	0	8
Vegetables		0	7¾
Sugar	12¾ oz.	0	5¼
Milk	4½ pts.	0	4¾
Butter	6¾ oz.	0	4¼
Tea	1¼ oz.	0	4
Coffee	1½ oz.	0	1¾
Nineteen miscellaneous articles		0	3¾
Total cost of food per head per week		4	7
Fuel		0	7¼
Artificial light		0	1¾
Articles used for washing & cleaning		0	2¼
Medicine and medical attendance		0	0¾
		5	7

On considering the constitution and laws of the Society, a considerable difference of opinion prevailed; some strongly urging a return to the democratic principle of government, and others maintaining that the paternal form should be continued; while a third party satisfactorily affirmed, that no form of government without the *Spirit* which generates the social feelings and principles would be of any permanent value. This feeling prevailed, and, after a long discussion and several conferences, the expressed feelings of all were amalgamated, and resolutions adopted accordingly. Under this arrangement Mr. Owen announced his willingness to become the President of the National Society and Governor of Harmony, with power to nominate and discharge the members of the Central Board with the confirmation of Congress. He also stated, that the Central Board should be resident at Rose Hill for a season; and that as soon as he took office, a complete survey of the land and buildings would be made, in order to complete the present works; and, as soon as funds were obtained, to commence the erection of a complete community on the freehold land at Rose Hill, in order that as many members as possible may be employed in working out the principles and effecting the objects the Society has in view.

PSYCHE.

She is ever at my side
When I thread the crowds of men,
And doth always with me glide
To the far and lonely glen.
Without her, crowds of men
Would be solitude to me,—
With her the lonesome glen
Teems with goodly company.
In the city's crush and hum
She had never me forsaken;
And the country sparse and dumb
She hath aye with me partaken.
Without her the city full
Is all desolate and drear,
And with her the country dull
Is alive with stirring cheer.
Without her the moontide bright
Doth a pall of darkness wear;
But with her the gloomiest night
Is sown thick with many a star.

I have proved that human ties
Are than gossamer more light,
And when adverse gales arise
Are quick rent and scatted quite,
But the heart so sad and sore
She doth lave with healing dew,
And the feelings hard and frore
Melt to warmth and softness new.
Then bless thee, gentle Sprite,
My Companion true and fair,
Who with many a gleam of light
Tint'st a dusky scene of care!

D. H. B.

VEGETABLE DIET.

To the Editor of the New Age.

Sir,—Much admiring the principles propounded in the numbers of the *Healthian*, of which I presume your new Journal, the *Concordium Gazette*, is a continuation, I am wishful to come to some practical conclusion concerning that department inculcating vegetable diet. Quite convinced of the correctness of the principle in every variety of view, I am yet at a loss for substitutes for animal food—

for tea, coffee, butter, eggs, milk, &c., necessarily precluded by the principles of abstinence from all animal or "cooked" food. The experience of those practically acquainted with this subject, would be of essential service to novices in these matters, who find nothing so perplexing or so difficult as the change of their daily habits in these respects. Hoping these few lines may elicit this information, I remain, Sir, yours,

ENQUIRER.

Liverpool, May 9, 1843.

A pure vegetable diet is more conducive to the symmetrical and harmonious development of each and every part of the human body, than animal food. Flesh-meat is decidedly more stimulating and heating than proper vegetable food, and it quickens the pulse, increases the heat of the skin, accelerates all the vital functions, hastens all the vital processes of assimilation and organization, and renders them less complete and perfect; and consequently, develops the body more rapidly and less symmetrically,—exhausts the vital properties of the organs considerably faster, and wears out life sooner. Furthermore, flesh-meat causes a much greater concentration of nervous energy in the several organs through which it passes in all the successive processes of assimilation, than proper vegetable food; and consequently, leaves those organs more exhausted from the performance of their functions, and causes a greater abatement of the sensorial power of the nerves of animal life; and, if phrenology be true, it causes a greater concentration of that power in those cerebral organs which are constitutionally and functionally most nearly related to the viscera of organic life.

It follows, therefore, of necessity, that flesh-meat increases the power of those physiological conditions and affections of the viscera of organic life, which, being perceived by the animal centre or centres in the brain, constitute the animal instincts or propensities; and also increases the action and relative force and size of those parts of the brain which, according to phrenology, are the organs of those propensities.

The controlling power of that instinct which we call hunger, on the intellectual and moral faculties, is much greater and more imperious in the flesh-eater than in those who subsist on a pure vegetable diet. If the flesh-eater is deprived of his customary meals or supplies of food, he feels a degree of gastric depression which is often painful, and is always attended with more or less of restless dissatisfaction, which, to speak phrenologically, appeals to the organs of destructiveness and combativeness, and others of that class, and tends to excite them to vigorous action, in order to relieve the instinctive disquietude and distress; and hence men in this state often burst into fits of anger with their wives, or children, or domestics, and sometimes commit acts of violence, without the slightest provocation from those toward whom their wrath is manifested. But the pure vegetable-eater, though he experiences, according to his habits, as to times of eating, a regular recurrence of his appetite for food, yet it has nothing of that despotic, vehement and impatient character, which marks the craving desire of the flesh-eater; and he can lose a meal with very little dissatisfaction; and can even fast for days with comparatively little distress or disquietude.—*Sylvester Graham's Lectures on the Science of Human Life.*

TO CORRESPONDENTS.

A reply to "ENQUIRER" *will appear next week.*

TO ADVERTISERS.—*Advertisements inserted in this Journal for* 3*s. under* 10 *lines; 3d. a line for each additional line.*

CONCORDIUM PRESS, Alcott House, Ham, Surrey.
Published by J. Cleave, 1, Shoe Lane, London.

THE NEW AGE,

AND

CONCORDIUM GAZETTE.

A Weekly Journal of Human Physiology, Education, and Association.

"Erect a standard of distinction, and let all those who, by useful labours, contribute to the support and maintainance of society, gather round it, and you will discover the enemy that preys on your vitals."
Volney's Ruins of Empires.

No. 5. Vol. I. SATURDAY, JUNE 3, 1843. PRICE 1*d.*

MESMERISM.

[Concluded.]

"At the instance of Dr. Foissac, in 1825, a committee was appointed by the Royal Academy of Medicine of Paris, to determine whether a commission should be appointed to investigate mesmerism. The committee reported in the affirmative. A long discussion took place, in which as much nonsense was talked by the opponents as could be desired by its most malicious supporter;—and to this the Committee drew up a powerful, and in every respect admirable answer, which settled the matter; and a commission was appointed in 1826. One difficulty however after another occurred. The conduct of Dr. Magendie, one of the commission, was shuffling and contemptible in the extreme. He wrote to Dr. Foissac, that the secretary of the committee took careful notes and drew them up. He made an appointment at his own house with Dr. Foissac for the latter to be present at a meeting for experiment, kept Dr. Foissac waiting from four till six,—never saw him,—and had been let out by a back-door. When one of the committee—Dr. Husson—wrote a very polite letter to inform him that permission was obtained for epileptic patients at his hospital to be mesmerised for experiment, and begged him, as a physician of the hospital and one of the committee of the inquiry, to be present, he, in apish imitation of the Baron de Breteuil forty years before, he did not condescend to notice the invitation! '*M. Magendie ne respondit pas.*' All this may be seen in Dr. Foissac's book. The business languished, and no report was heard of it for five years, until 1831, when indeed a most favourable report was given, acknowledging the truth of mesmerism, and its most wonderful facts; and displaying earnestness, labour, candour, and a truly philosophical spirit. But in the meantime (and indeed afterwards, for this report was not allowed to be printed or lithographed, but was put in a box and thought no more of by the Academy) mesmerism had little prospect, for miserable obstacles were thrown in the way, and particularly by Dr. Magendie, who, it is said, not only violated truth, and acted, as he knows so well how, with vulgar unpoliteness, but ceased as well as Dr. Double (who with Magendie had no singleness of purpose) to attend the experiments, and consequently could not sign the report.

"The learned and important, and those in authority, would not condescend to notice mesmerism; the superficial herd of time-serving practitioners, vulgar medical journalists, and all kinds of ephemeral medical writers, railed at it and all who upheld it, so that it was a poor outcast, neither legitimate nor respectable. Still, being the offspring of an eternal and vigorous parent—TRUTH, it was sturdy, and lived on, without being indebted for food, lodging, clothes, or countenance, to the flourishing and respectable members of learned or fashionable society.

"'In France,' says Mr. Chenevix, and his article in the *Edinburgh Review*, 1819, on France and England, shows that his long residence in Paris had made him perfectly acquainted with the French character and habits, 'where words and jargon are more valuable than facts, it has been treated as a matter of opinion, not of experiment:' 'it has been believed, and reviled, and believed again, and has followed all vicissitudes of fashion.' 'Though all the phenomena have been produced over and over again, yet, as these phenomena are not phrases, the Academy of Medicine thinks it can argue down somnambulism, and talk lucidity out of existence.'

"The influence of the opinions of those around him had their full weight upon Mr. Chenevix,—'Whenever animal magnetism was mentioned I joined,' he says, 'the general tribe of scoffers, and so much was I *convinced (!)* of its absurdity, that being at Rotterdam in 1797, I laughed to scorn a proposal made to me by an English resident there to witness some experiments in which he was then engaged.' '*The respectability and general understanding of this person left no mode of accounting for so extraordinary an illusion, but to suppose him labouring under a monomania.*'

"In 1803 and 1804, while travelling in Germany, he continues:—'I heard many very enlightened men of the universities talk

of animal magnetism; but their credulity I set down to the account of German mysticity.' '*I remained an unbeliever.*'

"At length, after nineteen years, Mr. Chenevix condescended to witness mesmerism in the person of a young lady in Paris. '*I went to laugh,*' says he, '*I came away convinced.*'

* * * *

"'Surprised at the pusillanimity of the French Academy, which could not deny, and yet had not the manliness to avow the facts which one half of its members declared they had witnessed, resolved, with all due humility, yet without shrinking from the task, to devote some time to the collection of facts, and to offer the result to a much more enlightened public than that to which the art is compelled to appeal in France.'

"Mr. Chenevix had no opportunity of renewing his trials of mesmerism till 'May, 1828, when, happening to be on a visit in *Ireland*, he inquired for some patient among the *peasantry*, no matter what the disorder.' He soon obtained one, a woman aged thirty-four, who had laboured six years under severe epilepsy, and had lately in a fit fallen into the fire, 'and most dreadfully burnt her leg.' She also 'had a strong tendency to paralysis of the left leg and thigh; was subject, almost daily, to spasmodic contraction of her hand and feet, accompanied by racking pain, and which sometimes lasted twelve hours or more; had occasioned absences of mind and loss of memory, never slept more than a couple of hours at a time, and that but rarely; was constantly thirsty; her appetite was bad. She was eight months advanced in her six pregnancy, and it was after her first confinement that she had her first attack.

"1st day.—He mesmerised her for five and forty minutes, and produced only a little drowsiness; but that night she slept better than usual, and had no spasms.

"2nd day.—Mesmerised her for five and forty minutes, with the effect of drowsiness only, but she continued drowsy till the next day.

"3rd day.—Mesmerised her five and forty minutes; but no sleep.

"4th day.—Not mesmerised.

"5th day.—She fell asleep after having been mesmerised nine minutes, and felt stronger and better than before the treatment was begun. The spasms have returned, but lasted a shorter time than usual.

"6th day.—Not mesmerised; and she had had no spasms, but in one foot only, and for a few minutes only.

"7th day.—Sleep in three minutes; but she awoke on being spoken to. Now all this in the ignorant peasant was so beautifully conformable to the daily experience of mesmerisers, that the truth is recognised as clearly as in the course of an attack of small pox which has its regular periods. Had she shammed, she would not have awakened as soon as spoken to; and her health would not have improved.

"8th day.—Mesmerised.

"9th day.—Not mesmerised.

"10th and 11th days.—Fell into complete mesmeric sleep in two minutes. Her health was improving rapidly.

"12th and 13th days.—Not mesmerised.

"14th day.—Put to sleep in six minutes by the will alone, without any visible manifestation of it.

"15th day.—Not mesmerised.

"16th day.—Mesmerised through the door, at the distance of fifteen feet; she not knowing that he was acting on her, but supposing he was absent; and in fourteen minutes she was in complete mesmeric sleep.

"17th day.—Not mesmerised, and in this interval of two days without mesmerism, she had a severe attack of spasms in her left leg and thigh, for six hours, followed by coldness and numbness.

"18th day.—Sleep in half a minute. He mesmerised the left limbs: in forty minutes he awoke her: when the pain was absolutely gone, and the parts had recovered their usual strength and heat. * * *

"Here was an Irish peasant, fourteen years ago, who had never heard of mesmerism, and, if disposed to sham, would have no more known what to do than the pig in her cabin. Here were the gradual increase and succession of effects just as mesmerists observe them: yet none of the more dazzling phenomena, and nothing dazzling at all. * *

"We know a still more striking illustration. A gentleman well known in Yorkshire, was a sceptic, and laughed heartily at mesmerism as folly. A lady equalled him in all this; and they agreed to play some mesmeriser a trick in the house in which they were. He was to propose to mesmerise her, and a thread was attached to her foot and his which he was to pull when he wished her to sham mesmeric effects. He began, but, behold, in a short time she fell back *without the signal;* and he fancied she was shamming, but had mistaken and gone off too soon. The truth, however, presently appeared: *she was mesmerised and in the true coma.* He became at once a convert, and is now one of the most strenuous advocates of the cause, honestly and nobly telling every body the story of his conversion.

"Dr. Cotter had for some time attended a poor man, named Michael Donolly, and pronounced him '*far advanced in a rapid consumption.*' Mr. Chenevix found him in bed, *exceedingly weak and his voice scarcely audible.* 'He was taking small but repeated doses of tartar emetic and digitalis,' as though he was not sinking fast enough without these debilitating drugs. All medicine was left off, and Mr. Chenevix mesmerised him on Feb. 11. The only sensible effect at the time was profuse perspiration; but he afterwards slept about an hour, and on waking found his cough and breathing easier.

"Feb. 12.—He was mesmerised again with the same results.

"Feb. 13.—His voice was stronger, and he seemed more alive than Mr. Chenevix had yet seen him. Mr. Chenevix mesmerised him to-day; but left him to be mesmerised from this time by his wife for thirty minutes night and morning.

Feb. 27.—Mr. Chenevix called and found him *up and dressed*. 'He received Mr. Chenevix at the door of his cottage, spoke with a *strong, firm voice, looked healthy*, and said he was nearly recovered.'

"March 16.—*He went to see* Mr. Chenevix, '*and looked quite well.*' Mr. Chenevix 'mesmerised him' for a few minutes: he slept, and even showed some interesting phenomena. Mr. Chenevix urged his wife to continue the treatment for some time longer: *for mesmerism, when persevered in after the cure is effected, is never dangerous.* 'This case,' Mr. Chenevix adds, 'can be attested by at least twenty witnesses of the first respectability.' When he informed Dr. Cotter that he had undertaken this desperate case, that physician's reply was, 'If the poor man is saved, I will substitute the pronoun *you* for *we*.'

"Mr. Chenevix cured *seven* cases of *worms* by mesmerism, and furnishes a case described by one of his Irish medical converts, Mr. Levinge, of a girl eleven years of age, afflicted with cough, loss of appetite, and general feelings of illness, and who had passed several worms. She was mesmerised daily for half an hour.

"'After the first *four* days *she passed many worms*, and felt *much better;* her *cough* began also to diminish gradually. At the end of a fortnight the quantity of worms which she had voided was very great, and the relief which she experiencied was as remarkable. She also drank magnetised water.'

"She was mesmerised by Mr. Levinge regularly for three weeks; and recovered permanently. 'The patient did not sleep more than ten minutes at a time; and, as soon as she opened her eyes, she seemed as completely awake as if she had not slept at all."

Having now devoted considerable space to Mesmerism, and made numerous quotations from other authors on the subject, we shall for the present leave it with our readers for their deliberations until another opportunity occurs.

THREE GREAT PHYSICIANS.—The bedside of the celebrated Dumoulin, a few hours before he breathed his last, was surrounded by the most eminent physicians of Paris, who affected to think, that his death would be an irreparable loss to the profession. "Gentlemen," said Dumoulin, "you are in error; I shall leave behind me three distinguished physicians." Being pressed to name them, as each expected to be included in the trio, he answered, "Water, Exercise, and Diet."

AMERICAN CORRESPONDENCE.

A VOLUNTARY POLITICAL GOVERNMENT.

Concord, Massachusetts, April 17, 1843.

SIR,—Many readers probably will think that so long a note as my last was not needful to prove the positions claimed in it. But these friends may keep in mind the fact that there is a larger portion of society that does not yet see how easy is the transition from despotism to freedom, from monstrous to humane government. Almost *à priori* it might be asserted that all the operations which are limited to the township might be committed at once to the voluntary principle; therefore no very strong arguments are needed for its proof. If the neighbourhood will not take care of itself, either on the ground of selfish regard, or on the superior principle of the common good, there must certainly be so great a defect of heart and head that such individuals ought not longer to be trusted with the management of their own affairs, and still less should they be permitted to a participation of authority over other men.

But as respects the collective body of towns, or that association which forms the state, a different course of reasoning may be considered necessary. Not that this is so very certain, for it might be concluded that if each township provided for its separate wants, the wants of the whole would be provided for, and no further steps need be taken. And why this should not be done, and the whole costly and immoral machinery at once swept away by a god-like reliance on man, I know not. If gold may be bought too dearly, that is to say, at a greater outlay of gold than you afterwards have in hand, so may state protection be purchased at a greater outlay of moral life and social security than you have remaining after all the labour.

In order that we may meet the question fairly, and see, step by step, what is the value, if any, which the

present political machinery can boast, we should with fairness trace it throughout. In the first place we have to choose a man as delegate to construct laws for us; to determine what actions shall be criminal, and what consequences shall result from them upon the actors; to regulate the cutting of canals, the construction of wharfs, railroads, lunatic hospitals, armies, navies, and to regulate intercourse with neighbouring nations. To the selection of such a man what a number of doubtful or objectionable steps are taken. What canvassing, what finesse, what intrigues, what a loss of money, time, and temper. And then the antagonisms of parties; that old, hollow, but still successful means of stepping into office. The mischief that all countries, adopting the representative system, have suffered by party, is scarcely exceeded by that of the feudal system which it supplanted. To name only one of the serious disadvantages of this system of giving up our own government, the perception is now almost universal that the best neighbours are seldom or never chosen. The best men are not party men, and never can be, and none but a man espousing, or rather chained to one party or other has any chance of appointment. The best men cannot be selected for another reason also; that the law is so well and truly made, according to its own principles, that the mass or majority of voters are faithfully represented. The representative is an exact reflex of the power which makes him. But the mass is not the best, and it is impossible that at any time they should be. The very integrity and presumed perfection of the representative system, therefore, precludes the admission of the best men to those offices which depend on the voice of the mass.

It is not to be denied that men of considerable talent are chosen, as well as many of moral integrity; but it is admitted everywhere in private, that we shall in vain seek progressive and wisely inspired souls in legislative halls. What remedy can be found for this misfortune, consistent with the purity of the representative system, it is not easy to divine. Government at *the best* is an *aristocracy*. That is the literal meaning of this Greek term. But we do not desire an aristocracy, in either the common view of a set of hereditary legislators, or in the literal interpretation of the best and purest selected men. The people desire persons to make their laws who are most like themselves. Idle school-boys, if left to choose their own teacher, would make a selection on the same principle as grasping and selfish men choose a representative.

Let us suppose all the unworthy and unpleasant processes of election to be passed. The men are fairly chosen. In due time they are collected in the metropolis, and proceed to business. First, however, comes an adjustment of parties. Intrigue, finesse, and ill-will, commenced at the town house, are repeated on a magnified scale at the state house. Business delayed, time dissipated, temper destroyed, wealth wasted *there* for a day or two, are *here* extended to months. In the Massachusetts legislature, during the session just closed, how many days, how many thousand dollars, were absolutely wasted, according, not to my assertion merely, but by evidence of the members of the representative body, may be seen by any one who will take the trouble to search the records or to read the newspaper reports. I believe it would not be too much to say the choice of speaker alone cost 15,000 dollars. And to supply these funds sane and honest men are to be sent to jail, terrified, coerced or cajoled, for the amusement of a gaping nation, the satisfaction of party, or the corruption of place-hunters.

But these, it may be said, are accidental evils, and not necessarily

parts of the system. They have, however, clung so closely to representation ever since parliaments were invented, that it is pretty evident they are essentially vices in the representative plan. "If you would have your work done, do it; if you would not have it done, set some one else about it," is an adage as applicable to nations as to individual men of business. On calm investigation it will be found as fatal to moral justice thus to make a profession of hireling statesmen, as it is deathful to religious love to set up the profession of hireling priests. Nations and people have been unhappy under the representative system, not on account of the defects in its several modes, but because itself is one huge defect. It is utterly a defection from the principle of self-government, or conscience-government, or God-government in the human soul. These are but three expressions for one fact, which, while men as religionists profess to uphold, they as statesmen practically subvert. Ideally they set up a goal, but they are determined it shall be no more than talked about; for they put the greatest obstacles in the way of its actual attainment, and denounce any one who seems likely to get over them.

(To be continued.)

TERMINATION OF THE 8th ANNUAL CONGRESS OF THE RATIONAL SOCIETY.

THE Congress of the Rational Society at Harmony Hall, Hants, after deliberating on various matters relating to the past, present, and future proceedings of those which it represented, as well as considering the best means for elevating man from his present low posture in society, terminated its proceedings about three o'clock p.m. on Thursday last, to the general satisfaction of all the delegates who attended from various parts of the empire. After discussing the report of the Governor of Harmony, and well considering the various modes suggested for the future government of the Society's affairs, the Congress at last declared that all written laws were of little use unless the members possessed as much *confidence* as would allow those elected to any office to fulfil its duties without any fear of consequences or hope of reward other than the high gratification of knowing and feeling that they had done their duty, in a noble and disinterested manner. In addition to the tabular statements appended to the Governor's report, which we quoted in our last Number, we now subjoin an estimate of the funds required to complete the various works at Harmony formerly commenced, or that are proposed to be erected as well as the capital required to stock the farms, which will be of great benefit in carrying forward the plans of the Society, and return a fair money interest, and produce an incalculable moral result:—

Estimate of Capital required for the various undermentioned purposes connected with the Harmony Establishment, May 10, 1843.

	£.
For completion of the School Building, at the west end of the Hall...	272
For the erection of Dairy and other Buildings on the north side of the Hall, as per model	172
For the erection of Boarding House or Inn as per model.....	941
For Brewhouse, Bakehouse, Laundry, &c. as per model	796
For completion of the Hall.....	250
For New Farm Steading	2000
For Workshops, for Joiners, Wheelwrights, Agricultural Implement Makers, Plumber and Glazier, Tailor, Shoemaker, &c.; also, a Printing Office, and Iron Foundry, with Sheds for the Storing of Materials, &c.	1000
For Machinery and Implements for the Farms, at present cultivated by the Society	605
For Additional Live Stock to do. ...	410
For School Furniture and Apparatus	500
For Printing Materials, and Implements and Materials for carrying on the manufacture of Agricultural Implements.....	1000
	£ 7916

The officers of the Society as elected by Congress are the follow-

ing:—President, Robert Owen; Vice President, Mr. Musket; Treasurer, Mr. Bate; General Secretary, Mr. Galpin.

Members of Central Board, Mr. Vines, Mr. Dixon; Governor of Harmony, Robert Owen; Deputy Governor, Mr. Pare; Secretary, Mr. Atkinson; Superintendents — Garden, Mr. Scott; Farm, Mr. Davies; School, Mr. Ostricker.

The business of the Congress having been concluded, Robert Owen addressed the delegates in a most kind and affectionate manner, and declared himself highly satisfied with all that had been done, fully relying on the *Spirit* for a full realization of all his hopes in seeing the human family happy.

THE ONLY CONSERVATIVE SYSTEM OF JOINT-STOCK COMMERCIAL AND INDUSTRIAL ASSOCIATION.

SIR, — Boileau, the celebrated Frenchman, writes, that "All men are fools, and the only difference is in the degree." I will write antithetically to this what is equally correct. All men are wise; and the only difference is in the degree. What inference can we induce from these general dogmas?—That we ought to be *Universalists*, and voluntarily see, and not only see, but acknowledge and declare openly that we see, both wisdom as well as folly, good as well as evil, in all men, and in all sects of men. There is not one sect, even the most brutally stupid and ridiculous sect, which can be pointed out, which is not wisely following out some beneficial general rule or other. The only blunder every body of sectarians make, which, however, is *the* blunder, is that of believing ALL capacity for good to be inherent in its own one, two, three, or more general rules, dogmas, or principles. It does not recollect that every other sect has likewise general rules which it idolizes in the same manner, and usually with quite as much reason for so doing. Now, the extensive evil, the universal evil—for the evil, unluckily, is not sectarian—in all this is, that the practical measures or fundamental objects in which these various parties engage as sects, are always founded on a few favourite principles, instead of being based on common sense expediency, corrected and assisted by the unprejudiced use of all the beneficial general rules known to human beings. Many persons are in the habit of saying, "Common sense is the best of sense," who do not know what common sense is. I think I shall not be accused of severe sarcasm when I attempt to explain the real meaning of "common sense." The truth is, common sense is Universalism, and Universalism is common sense. When we go about a difficult and intricate affair or negotiation, I beg to ask sectaries whether we do not appeal to *all* the general principles of knowledge in forming our determinations? If we were not to make use of the whole circle of our knowledge in such matters, how could we reason or plan at all? If we were only to make use of one general rule in all our private business, we should be occupied with tracing out its real or fancied analogies for such a large portion of our time, that we should have no time for anything else. Just consider what a long while a man would be applying the general rule, "He only that believeth in Christ shall be saved;" or that of "The character of man is formed for, and not by him," to such a business as building a house. Possibly a hundred different little determinations might be required to be made in the course of a day; and are wisely made in practice; but if it were necessary to sit down in one's easy chair, and cogitate till all these matters, one by one, should be wriggled into a forced connexion with, and resolution by our sectarian general rule, what progress should we make; we should progress downwards into the very depths of block-

headism. The more Catholic we become, the more happy and sensible we become; but the great difficulty is, that before we can be Universalists, we must candidly confess that we are *not* the sole depositaries of wisdom—that others are wise as well as ourselves. This is hurtful to our self-esteem. We think the sects are destined to be the regenerators of the world; we are the especial favourites of Providence, and all others are the receivers of the great benefits of which we are *conferers*. It is always more agreeable to bestow favours than to receive them; as it implies that the giver is superior to the taker—consequently, self, *self*, SELF, is the cause of partizanship and sectarianism.

Be it known to all, then, that the only Conservative System of General Joint-Stock Association is not based on one, two, or a few general dogmas, but on the universally recognised principles of Common Sense.

Some people may rashly infer that I desire in the above remarks to depreciate the "Socialists," and that I under-rate the merits of Mr. Owen. I know full well the noble energy which has been exerted by that virtuous body of men, the Socialists. No man can know this better than myself; and as I feel a section of the commendation will apply to every individual who has laboured in the cause, perhaps this conviction may induce me to be guarded in its too strong expression. But what then? It only amounts to this:—the Socialists are a very useful sect; and so are the Mormons and the Dunkers, and the Shakers, and the Jumpers. Open your eyes, ye slumbering Socialists, and behold the light of Universalism!—As to that incomparable man, Robert Owen, the greatest possible proof I can give of my appreciation of his God-like merits is, that nothing but absolute necessity—the horrible misery of our poor fellow beings—can compel me even to hint at his errors: whereas, if it were any other man, sledge-hammers, and crashing, would be the mode of dealing with them. Far hence be the time, but till his eternal rest from his labours, softly and sweetly may night's pall be ushered on the evening of his angelic day!

ARISTARCHUS.

CONCORDIUM GAZETTE.

"Every man must, as a social being, see the necessity that morality as a result, should be attended to more than property and intellectuality.

"It is not by power or by intelligence that we can have morality—it is by Spirit through *benevolence* as the universal influence."—*J. P. Greaves.*

TO CORRESPONDENTS.

JOHN FINLAY.—*If no one meets you at Northampton, we hope you will prolong your interesting experimental journey to the Concordium, where we will ensure you a most cordial reception.*

VEGETABLE FOOD.

IN reply to "Enquirer" respecting the natural food for man, we submit the following list of cooked and uncooked articles of a simply and wholesome nature, which are prepared and used without infringing in any manner upon the freedom and life of the animal race: Oatmeal, Barley, Rice, Sago, Tapioca, Peas, Arrow-root, Macaroni, Vermicelli, Kidney-beans, Broad-beans, Green-peas, Cabbage, Brocoli, Cauliflower, Artichokes, Potatoes, Onions, Beet, Parsnips, Carrots, Turnips, Vegetable-marrow, Vegetable-soups, Pea-soup, Sago-puddings, Sago and apple puddings baked, Rice and apple puddings baked, Barley and apple puddings baked, Barley and raisins boiled, Rice and raisins boiled, Rice and onions boiled, Peas boiled, Rice and meal boiled, Plum puddings, Fruit puddings, Currant-dumplings, Fruit pies, Vegetable pies, Bread, Biscuits, Lettuce, Mustard and cress, Radishes, Cucumbers, Melons, Apples, Pears, Dates, Raisins, Figs, and a vast variety of delicious and nutricious fruits too numerous to mention.

For pie-crusts, use mashed potatoes, or yeast, instead of butter or lard.

1, Trafalgar Road, Greenwich, May 29, 1834.

To the Elder of the First Concordium.

APPROVING of your measures for the improvement of society, and to make them generally known, two or three friends are desirous of making an excursion to your establishment and to Hampton Court early in July, perhaps the first Sunday, if you would then be so kind as to give one or two addresses on the evils of society, and the harmony of your arrangements, you will confer a decided benefit. We think to muster a company of twenty teatotalers, if not more. A friend proposed the following arrangements — arrive at your place about eleven a.m., have a ramble until twelve, attend to the delivery of your lecture, and then partake of the bloodless repast,

"——With fruits and herbs supplied
And water from the spring."

proceed onwards to Hampton Court; return, hear your second address, partake again of the frugal repast about six, bid farewell, and return again to the scenes of strife and hatred.

If this meets your approval, drop a line to your most obedient servant and well-wisher,

ALEX. HARROLD.

P.S.—We approve of the *New Age*, it was wanted.

OUR Friends are informed, that so rational and agreeable an arrangement as the above cannot but meet with our cordial response. We shall be most happy to see them, and will do what we can to render their visit advantageous both to body and mind. It is most agreeable to us to find in this case an appetite for the moral and intellectual supply, as well as for the physical, which generally occupy by far too much of the human faculties.—E. F. C.

WE are still in want of an experienced Gardener and an intelligent Love-Educator. It is a remarkable feature of the present times that these highest and most important labourers in the benevolent sphere are so scarce. How is it that in these days of intelligence and religion so few are found to volunteer their services in the work of human redemption? Where are the men and women who have in reality the well-being of the rising generation at heart? How is it that the ranks of pioneers are not filled up with more rapidity and zeal? Is the toil and competition of the old worn out world yet so sweet that none are found to escape from it, and join the workmen in the van of the new age heralds?

Hitherto our printing press has been kept pretty well engaged, we shall be obliged to any of our friends who will contribute to continue us in action by sending us orders in this department of business. Bills, Tracts, Periodicals, or Books of any kind will be carefully and cheaply executed. Work for our Tailors and Shoemakers will also be acceptable. We expect shortly to be able to perform some good specimens in wood-engraving and book-binding as we progress. We can take apprentices in some of these trades with very great advantages to youths. So situated, they will be able to acquire the knowledge and practice of their works, in fine air, and all other facilitating conditions, so much superior to working in crowded and unhealthy towns.

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THE NEW AGE,

AND

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A Weekly Journal of Human Physiology, Education, and Association.

"Erect a standard of distinction, and let all those who, by useful labours, contribute to the support and maintainance of society, gather round it, and you will discover the enemy that preys on your vitals."
Volney's Ruins of Empires.

No. 6. Vol. I. SATURDAY, JUNE 10, 1843. Price 1*d.*

AMERICAN CORRESPONDENCE.

A VOLUNTARY POLITICAL GOVERNMENT.

[*Concluded from last week.*]

Supposing, however, all these disagreeables, which at least they are, to be overcome, or that they are accidents, let us see what the legislative body actually does. Like the town assembly, the apology for much of what they do, when they meet, is only to be found in their meeting to do it. Like a poor benighted oppressed negro servant, who in his ignorance and simplicity makes as much work as he does, these simpleton people are themselves the main occasion for their services. Having run up an account of 15,000 dollars, they must pass enactments to raise the money. But their charges do not end here. Other payments are contrived, and altogether a large sum, say perhaps 50,000 dollars, has to be levied. People do not like to pay so much in addition to their local taxes. Well, then, some indirect contrivance must be adopted, which will work easier at the moment, though it may entail heavy consequences. They proceed, therefore, to pawn the State to the money-mongers, who in the form of banks, extract from the people by the license thus obtained at least twice as much as they pay over in the shape of taxes, which are apparently imposed upon themselves, but really on the people; the banks being merely the tax-gatherers at the nearest rate of 100 per cent. commission. Another most ingenious contrivance for involving the people is that of public works. This is a most consummate gloss. It looks so praiseworthy to promote manufacturing industry, it is so scientific, so civilizing. Canals, bridges, railways, and the like, are such progressive, useful, honourable works, that they dazzle or delude easily. So the state encourages these for the common good; and, while the legislators are on one hand borrowing money to meet their own exigencies, they lend money to railway companies on the other. If private adventurers cannot be found willing to undertake these works, it is pretty good evidence against their profitableness.

Capitalists are as ready as labourers to lay out their means to the best advantage; and as soon as these works are really wanted, they will be erected on private speculation, as ships and large warehouses are built without the especial interference of the state. But these expedients are adopted like education of the children by the town assembly, as a purifying and popular sanction to the existence of the state assembly; with this further motive, that sources of personal income are created by members of influential talent.

My feeling upon the subject of these so-called improvements is, that they are no real advantage to human welfare. I see that if science could enable us, in one month, to compass all the sea and land on the globe,

we should compass no more virtue or happiness. On the contrary, in most countries the march of manufacturing and travelling skill has been the march of misery. However, it is needful to meet the popular opinion where it is, and I must therefore show that these public works could be erected and maintained without a forced government. Supposing it should be deemed desirable by parties interested, that a railway should be constructed over a given space; and, further, that they have convinced the capitalists their money might be advantageously laid out thereon, there then remains nothing but to persuade the land-holders to sell portions of their land for a fair equivalent. If they will not consent, the road may take another direction, where the proprietors are willing, or the execution may be deferred until reasoning, or the opinion of their neighbours has accomplished their consent. If the work is clearly a public advantage, there will be no dissentients, or if one should be churlish, public opinion will sustain the project against him, and justify, as it does now, the proceedings of the company. To this ordeal every disputed point on such questions has now to be brought, and it would be as efficacious without the government as with it. In many cases a legislative enactment, by tying down a public company to certain forms, is found so fettering, that its protection is a hindrance, and the capitalists prefer to be without it. So, in an enlightened community, would it be felt for even the largest public works. As to any assistance which the state should give to specific speculations, America, I think, has had experience enough. It will be many years before the United States can recover the wealth and credit they have lost by thus going out of their way. The fact that national assistance is needed to accomplish any public work, is proof absolute that capitalists think it will not give them so good a return for the outlay as other uses of their money. Why then should we be taxed or exposed to taxation when the first principles of those very political economists are against them? The argument is briefly this: if the work is desirable, it will as surely be done as any other voluntary association is formed. One feels here rather to be combatting against nobody; and that the real difficulty lies in finding reasons why the nation should interfere, and not why it should leave it alone.

I know of no other legislative acts which present more difficulties to my position than this of a railway, laid down a long line, passing through many private properties, many townships, and several states. Lunatic asylums, schools, and all establishments of a moral nature, should be left to moral control. In some countries you are aware that not a book or a newspaper can be published without the revisal and approbation of the government — a proceeding which to us appears outrageous: yet we seem to be bound to customs scarcely less absurd. Banking is another amusement which governments play at; and for this game the people have to pay the piper more than once. Some simpler contrivance is loudly called for here. But it is too wide a subject to be now discussed. I may, however, be allowed to say, that if no safe voluntary association can be contrived for all the honest banking that is required, neither does the present system afford a greater degree of security than obtains in ordinary transactions amongst men, in which no specific government regulation interferes.

The postage of letters and papers is made a national business, and a very great convenience, nay luxury, it is. But there is no more necessity to take this occupation out of individual hands than that of transmitting large parcels, or the coaching passengers. Why does not the government force all the freightage

and passage in the state into its own hands? Men's lives and bodies are at least as important as education and letters; yet we are left to the care of the stage driver without other guardianship than character. We know that private adventurers would post for us at a cheaper rate, for the government derives a considerable surplus revenue, although they pay their sorters and clerks more highly, because more by favoritism, than individuals would if exposed to competition. Furthermore, we know that such adventurers would serve us quicker, for they do so now, expediting their dispatches with such celerity as to excel the government. In fidelity and trustworthiness also I believe private speculators do and ever would eclipse the government, whose servants often purloin money letters; for *persons* have to earn and to maintain a reputation, about which governments existing by force are much less regardful. If legislators are disposed to try how unimportant they are to us, let them give up the post office, and Harnden will convince them.

Most of these particulars are, however, of an entirely national character. They pertain to the state in respect to its own internal affairs, and may, therefore, be allowed to be comparatively easy of voluntary arrangement, as the business confined to the town is still easier of unforced settlement. But we now come to the more difficult question of international harmony and the method of intercourse with the whole world. Commerce is the sole purpose to be served in this intercourse, so far as the state is concerned, objects of a moral character being out of its reach and cognizance. I say commerce seems to be really the sole purpose in foreign communications; for the maintenance of peace or the carrying on of war are subordinate to commerce. So long as people imagine that it is advantageous for them to carry on trade, some regulations seem to be needed. What are they? First we have the custom-house. Some one, it will be said, must collect the duties, and smuggling must be prevented. But surely all this parade of difficulty may be at once got over by having no custom-house, and no tariff to maintain. Why should not a ship be as free to bring her freight of goods to the wharf, and unload without molestation, as a tradesman is to enter any town and open a store? Why raise a revenue from the goods of one and not from those of another? To which it will be replied, one is native and the other foreign—which is a poor answer, for the buyer in both cases is a native citizen, and as a consumer, he, not the seller, pays the tax. It seems mightily absurd to subject men to hindering forms and rules who come to us with ship loads of wealth. If commerce is good, why shackle it? If bad, why expend so much to maintain it? For all these paraphernalia of state, the Governor, the President, the Ambassador, the Consul, and the many more, are costly articles. It was only for the purpose of making money by this country that England wished to keep it a subjugated colony; just as that power has recently been murdering the Chinese. Our arms were used for political and personal freedom; the British wanted only to shoot us into well-behaved, slavish, hard-working customers, who would pay for their wares a hundred per cent. more than the articles were worth. We ought to understand that the pretence for this heavy load of a forceful government arises wholly out of our personal appetite for foreign luxuries of diet and dress. If we subsisted and clothed ourselves, as we easily could, by native products, we should not be plunged in this difficulty. Ships of war need not be kept afloat to protect merchant vessels for a pure and simple people, who are contented with the products of their own land, avoiding slavery to their own base appetites.

and the infliction of slavery on other men. Protection of the mercantile navy has not shown much regard for men, when it has protected merchants in carrying over sea whole cargoes of human beings to be sold to interminable slavery. Why, Sir, piracy is not much worse than this. Who will assert that it is so base? It were better we should be without the advantages which commerce is supposed to bestow, than secure them at such a price as this. Let piracy be no more committed on the innocent by us; but let us expose ourselves to piracy by our equals, by, in fact, some of us the white race, and we shall know how to meet it greatly. What have nations to fear by leaving their frontiers open to assault? Nothing, certainly, from respectable nations. Nothing from the inroads of armies, of books, or of opinions. Let all such come that find what they want. The armed system does not protect the weak against the strong: but the strong defer to the common sense of justice, which even in the most ignorant nations will not suffer governors to go to war wantonly; for, after all, men are found to be men, and necessarily to have hearts in their bosoms. Nations will not attack nations without a motive; and, disguised as it may have been heretofore, we now very well know that wealth was the object. Aggrandisement, by terrritorial, commercial, or some other form of riches, has been the impulse to all war. For a short season perhaps the first nation that adopted the principle of non-resistance, might experience some inconveniences, just as the first persons who adopt that principle in regard to their own coercive government are now suffering. But suffering and self-denial are the steps to true triumph. It seems to me laughable to talk of a nation being attacked because it left its shores unguarded. A universal proclamation of peace brings not enemies but friends. The enemy now comes upon us in a much quieter and surer manner. We have no more reasons to expect visitations of hostile armies and navies than of giants from fairy land. Even the old monarchies maintain standing armies for the sole purpose of keeping their own subjects in awe, or very little else. Public opinion has at least frowned down aggressive war, though it still permits diplomatic swindling and commercial chicanery. I have not in this letter met objections on the highest moral ground, because the remark is common that such a position is a mere abstraction, and might do very well for a condition of man altogether different to the present, but does not suit the case. My endeavour, therefore, has been to meet the public world where it now stands, and to show that on principles even no better than those now recognized, the world could go on very well without a government forced on every man, whether he be willing or not.

Yours hopefully,—C. L.

Stockport, May 26, 1843.

To the Editor of the New Age.

On Monday evening, the 22nd inst., Mr. Ellis delivered the third of a course of lectures on Phreno-magnetisim in the Hall of Science, illustrated by diagrams and many pleasing experiments. In his first lecture, after explaining and illustrating the principles of Phrenology, he detailed many interesting and curious phenomena, which appeared to demonstrate the magnetic nature of living bodies —and having magnetised two of his pupils, performed many pleasing experiments, illustrating the natural difference of the two brothers.—Thomas had a large developement of self-esteem, William was the contrary. Having given each of them a slate and pencil, he requested each to write his name. They did so, when Thomas insisted that his was the best, while William, whose writing was equally as good as his, manifested no desire to be thought his equal. They recited

a dialogue — Thomas displayed all the dignity of the hero; William was calm and unassuming. They wrought many mathematical problems on the slate from dictation; but though William displayed the greatest amount of talent, Thomas claimed the superiority. Thomas sung — William would not: and when the audience laughed, Thomas thinking, that they were laughing at his defects, wept, and told them he was sure he had done the best. Mr. Ellis asked them to point out the position of different constellations in the heavens, which they did correctly; he asked them which way they would go to many different countries, when William pointed out the direction, and Thomas rose from his seat and walked majestically towards the place mentioned. They stated the rivers and mountains which would obstruct their path, and the seas which they would have to cross. They leaped, smoked, fiddled, and did anything required of them. Being questioned on English history, they displayed extensive information. Many other experiments were made, and the audience separated much pleased.

In his second lecture, he pointed out the difference of characters and forms of the skull among men and animals generally; and illustrated, at some length, the doctrines of Phrenology, relating to the organs of amativeness, philoprogenitiveness, concentrativeness, and adhesiveness. He then magnetized a little girl, who had a large developement of philoprogenitiveness. When he touched the organ, she smiled, held out her hands, and caressed what she thought was a baby; she rocked it, sung for it, talked to it, walked about with it; and when she was made to believe that some one had stolen it, (by Mr. E. seizing hold of her clothes, and running quickly from her,) she wept and went in search of it. Being asked who it was, she said it was Mrs. B.'s, who lived by her, and it was three weeks old. This was a child that she was very fond of. Mr. E. blew upon the organ when she ceased to display her former anxiety. He then touched benevolence, when she thought that a beggar stood before her, and having nothing in her pocket, she gave him her neckerchief, and sent him to her mother to get some food. Many other manifestations were given equally interesting; others were operate upon with equal success, and the meeting separated about eleven o'clock.

The third lecture was on the other propensities common to man with the lower animals, after which many successful experiments were made. Having too many patients, Mr. Ellis invited some one to assist him, when a young man came forward, and tried to magnetize another by pointing at him with a silver pencil case. He had not stood many minutes before he became magnetized himself, and his patient had to render him assistance. He, however, made a far better subject than operator. He sang, recited, prayed, emptied the pockets of all who were near him; returned everything back to their rightful owners, and was, during the whole evening, a source of great amusement.

Another young man being magnetized, on the organs of ideality and language being touched, gave the most pleasing manifestations; also quotations from the drama. On constructiveness being magnetized, he commenced the quarrel of Brutus and Cassius, Mr. Ellis took the part of Brutus, and carried on the quarrel for a short time, when he blew upon the organs and all was over.

Many other valuabe experiments were made, and, at a late hour, the meeting dispersed.

We expect a treat on Monday evening next — Mr. Ellis having obtained some new patients who have not been operated upon before last night. We will write to you again, until then, Adieu.

AN OBSERVER.

ORIGINAL VIEWS ON MESMERISM.

An extract from a letter to James Robinson, of Sunderland, from Robert Hodgson, Potteries.

IN reply to the question "how I account for the *taste*-feeling being conveyed from the operator to the subject operated on," a phenomenon you witnessed on Friday evening last, I will endeavour, my dear friend, to do so entirely independent of any human authority; for, on the subject of mesmeric phenomenon, I have feelings and sentiments not expressed (I believe) by any of those who have studied and practised in this new and wonderful science. In the first place, I would observe that it is laid down as a fundamental principle by La Roy Sunderland, "That every animal possesses a magnetic influence which constitutes its life, &c." This is an affirmation which all seem to agree to. Secondly, it is the general opinion that the operator imparts or infuses a portion of *his* magnetic influence into the subject on whom he operates, and thus induces him to sleep. To this view of the subject I cannot subscribe; on the contrary, I am of opinion that the operator receives or inspires, during the operation, the *subject's* "magnetic influence, and thus becomes in possession of his "life principle," at least so far as consciousness is concerned; consequently, the subject can only act by and through the medium of the operator. Hence I account for the phenomenon you speak of, and also for the more puzzling and by far more wonderful phenomenon called *Clairvoyance*, which is but another state of the community of sensation. Numerous cases of this kind have been witnessed, when the subject in the mesmeric state is able to describe the exact position and attitude of those around him, and even behind him—and from whence does he receive this extraordinary knowledge, but through the visual organs of the operator, who is in possession of the subject's life principle, although both parties may remain quite unconscious of the fact. In the same manner I account for the excitement of the Phrenological organs; the operator imparts or infuses by the mode of manipulation, a portion of the magnetic influence (previously received) into the brain of the subject, or any particular organ, giving it life and activity as is seen by the peculiar manifestations that follow. In cases of catalepsy, also, it is a still further educing instead of an inducing of the magnetic influence, for catalepsy can only be produced by the operator making the passes towards himself, or in an inward direction; and in order to allay its rigidity, the passes must be made from the operator, or in an outward direction. But you must excuse the brevity of this reply, as I may return to the subject in a future letter.

CONCORDIUM GAZETTE.

"Man, after wearying himself in his wanderings in the external and mental creations, is obliged to turn in, and get from LOVE, in his inmost being, all the satisfying joys he needs."—*J. P. Greaves.*

SAFE RETURN OF THE CONCORDIST MISSIONARIES.

IT being one of the principal objects in the Concordium to prepare Missionaries to go forth among the people, and exhibit in their own persons the simplicity of living practised in our Society, and to elicit deep thought in those to whom they appeal, two of the brethren, C. M. C. and T. R., left the Concordium on the morning of the 15th of May, in company with our Pater, to present the Address given in a former number of the *New Age and Concordium Gazette*, to the Congress of the Rational Society at Harmony Hall. From thence the two brethren proceeded on their tour. Their sentiments, the peculiarity of their dress, and simplicity of their manners, attracted the attention of all with whom they came in contact;

and with many did they hold interesting discourses on the conditions required by the creating Spirit for the purer organizing of man. They were conversed with freely, and treated with kind cordiality in the various places they visited; and it augurs well for humanity, that during a journey of some hundred miles, they were not only listened to with interest, but a strong desire was excited in many to know more of a Society in which self-denial and good-will are advocated and practised; and this was the case at Romsey, Southampton, Isle of Wight, Portsmouth, Chichester, and Brighton—all visited by our friends in their pedestrian tour. It is greatly our desire to furnish information of our proceedings to all who are moved by the Spirit to desire the deliverance of man from the evil law in his Being, and to aid in conditionating him for the developing of his moral character, as well as to encourage our young friends to prosecute their missionary labours with reference to the progress of good in their own being as well as the welfare of others.

EXPERIENCE.

In an article in the Graham Journal under this head, we have the following:—

"In practice we can have no other rule but observing by experience what it is that hurts or does us good, and what it is that our stomachs can digest with facility or the contrary." What a convenient doctrine this for the epicure and the drunkard. There is not a man in the world who is in the habit of taking his glass of spirits or his mug of cider at each meal, who will not reply to all your expostulations with him upon the certain injury he is inflicting upon himself, with this same doctrine: "My *experience* is my guide. I *feel better* with a little rum or cider." So also the epicure *feels* better when he has made a meal of turtle soup, or roast beef, swimming in a mixture of grease and spices, and "topped off" with a plate of hot pudding or pastry, a bottle of wine, and cigars *ad libitum*. Give such a man a plate of plain bread and farinaceous or vegetable food, and if he makes out to worry it down, he feels faint and languid, and triumphantly appeals to his experience as *his* guide. There is no abominable habit which this same experience will not justify.

A greater error can hardly be imagined than this relying on what is called experience. The great danger of this doctrine arises from the fact, that such is the power of habit, that a man may very gradually, commencing with a very small quantity, so that the injury is scarcely perceived, and increasing by degrees, get to using in large quantities an article of food or drink, or even an active poison with his meals, and the stomach will in reality digest his food with greater "facility" than it will without it; and because the poor man cannot, or rather will not exercise for a few days the self-denial necessary to break the chains of the unnatural craving, and restore the stomach to a healthy state, he drags out a miserable existence, and dies without living out half his days, under the delusion that the habit, which really caused his death, was "*good for him.*"

IMPORTANCE OF CLEANLINESS.

The offices of the skin are all important to health. Lavossier has shown that upon the lowest estimate the skin is endowed with the important charge of removing from the system by the process of insensible perspiration, about twenty ounces of waste matter every twenty-four hours, while the maximum has been found to amount to five pounds a day. These excretions are greater in amount, Dr. Combe adds, than the united excretions of the bowels and kidneys. These facts admonish us, that if the functions of the skin become suspended, by a disregard to cleanliness, by too great indulgence in sedentary habits, by exposure to sudden transitions of temperature, or other causes, and the impurities which are ordinarily thrown off by this channel, are suffered to remain and accumulate in the system, health must be impaired and endangered. So important is a clean skin considered in the economy of health, that frequent ablutions have been enjoined as a religious duty among many eastern nations. A like attention among us, to keep in wholesome exercise the important functions of the skin, cannot fail of being highly conducive to health.

From twenty ounces to five pounds of waste matter thrown off by the skin in twenty-four hours, if the pores are kept open; and yet it is no matter whether a man bathes himself or not! Now this waste matter must be thrown off in some way or other. The quantity will indeed vary according to the quantity of food taken, and to the habits of different individuals; but in all, the skin has more or less to do, and if that is kept so filthy that it cannot throw off its proportion, then an additional work is imposed upon the bowels, kidneys, and *lungs*.

Look, too, at the fact which Dr. Combe states, viz., that a healthy skin will throw off more waste matter than *the bowels ar-*

neysunited. Suppose now that all discharges by the bowels and from the kidneys, should be entirely suspended—death, we know, would soon ensue. Can it be supposed that the functions of the skin can be suspended without injury to the health? True, immediate death does not follow, because the bowels, the kidneys, and the lungs, by labouring proportionally harder, work off for a while, the burden; but they are worn out sooner, and disease and death, though they linger, must come earlier. By thus throwing additional labour upon the bowels, inflammations and various acute diseases, cholics and other chronic affections of the bowels are produced. By burdening the kidneys, strangury, gravel or stone are caused or aggravated; and by overloading the lungs consumption is invited.—*Graham Journal.*

POETRY.

The Jorum of RUM *not so good as* WATER.

Within these earthen walls confin'd,
The ruin lurks, of human kind;
More mischiefs here united dwell,
And more diseases haunt this cell,
Than ever plagu'd the Egyptian flocks,
Or ever cursed Pandora's box.

Within these prison walls repose
The seeds of many a bloody nose,
The chattering tongue, the horrid oath,
The fist for fighting nothing loth,
The nose with diamonds growing red,
The bloated eye, the broken head!

For ever fasten'd be this door—
Confin'd within, a thousand more
Destructive fiends of hateful shape,
Even now are planning an escape:
Here, only by a cork controll'd,
And slender walls of earthen mould,—

In all their pomp of death reside—
Revenge! that ne'er was satisfied;
The tree that bears the deadly fruit
Of maiming, murder, and dispute,—

Assault, that Innocence assails
The images of gloomy jails,
The giddy thought on mischief bent,
The evening hour in folly spent;
All these within this jug appear,
And Jack, the hangman in the rear.

Thrice happy he, who deeply taught
By nature, ne'er this poison sought,
If, with the purling stream content,
The beverage quaffs that nature meant;
In reasons scale his actions weighed
His spirit wants no foreign aid,
Long life is his, in vigour past,
Existence welcome to the last
A spring that never yet grew stale,
Such virtue lies in Adam's ALE.

TO CORRESPONDENTS.

R. H.'s *letter has been received.—He will perceive that we have inserted his former article: further information from him in the subject will be acceptable.*

*** *Our next number will be double this size, and appear the first Saturday in July, price 2d., and be continued monthly.*

TO ADVERTISERS.—*Advertisements inserted in this Journal for 3s. under 10 lines; 3d. a line for each additional line.*

TO THE FRIENDS OF HUMANITY AND FREE INQUIRY.—A few of the Friends of the late Richard Carlile, being desirous of testifying their sympathy with his young family on account of his great exertions in the cause of civil and religious liberty, propose to raise Subscriptions for the purpose of aiding to maintain and educate his three fatherless children, who have been, with their Mother, bereft of their natural protector, and left destitute of the world's wealth.

Since the death of Mr. Carlile, one of the children, a boy named Julian Hibbert, aged about eight years, has been sent to receive his maintainance and education at the Rational Society's Normal School, Harmony Hall, Hants: the annual cost of which will be 25*l.* The other two children—Theophila and Hypatia—are with their Mother at the Concordium, Alcott House, Ham Common, Surrey, where they may be seen, or corresponded with by any one feeling an interest in their prosperity.

The friends of humanity and free inquiry are earnestly solicited to contribute towards the maintainance and education of these children, whose father did so much to liberate the human mind from all religious and political bondage, and as early as possible send their Subscriptions to F. Bate, Esq., Treasurer, 12, Bayswater Terrace; Richard Carlile, Publisher, Lovell's Court, Paternoster Row; B. D. Cousins, 18, Duke Street, Lincoln's Inn Fields, London; A. Heywood, Bookseller, Oldham Street, Manchester; Messrs. Paton and Love, Booksellers, Glasgow; W. and H. Robinson, Booksellers, Edinburgh; D. France & Co., Booksellers, Newcastle; and Alex. Campbell, Alcott House, Ham Common, who will be ready to give further information on this subject to any person who may require it.

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CONCORDIUM PRESS, Alcott House, Ham Common, Surrey. Published by R. Buchanan, 3, Holywell Street, Strand, London.

THE NEW AGE,

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A Monthly Journal of Human Physiology, Education, and Association.

The NEW AGE will be realized by the Universe Love Spirit forming new, noble-natured beings, who will, by pure moral sympathies, wise intellectual expressions, and physical efficiency, introduce in a peaceful manner the changes which are required in the political, theological, commercial, and social institutions of the world for the Divine End in humanity.

No. 7. Vol. I. SATURDAY, JULY 1, 1843. PRICE 2d.

A VOLUNTARY POLITICAL GOVERNMENT.

Concord, Massachusetts, May 4, 1843.

SIR,—No fact in human life is, perhaps, more clearly established, than the tendency there is in men to depart in action from the principles they have laid down in words. In religion, it is fearfully so; in morals, scarcely less; and in politics, we have seen, in the instance of negro slavery, how men could reconcile words and actions the very reverse of each other. Often as this kind of remark is forced upon us, still, I never deemed it needful in a country which has so recently appealed to first principles as New England, to recur to the record of its Constitution, to see whether there was any such discrepancy between its theory and its practice. I had seen that it gives men no choice as to whether they will be members of the body politic or not; I had witnessed the incarceration of individuals, because they declined to be party to bearing arms, or paying others to bear arms, or keep jails, or use halters; but I had no suspicion that this daily practice of brute force was a direct contravention of the letter of the Constitution. Yet, on reference to the preamble of this document, for our notable State of Massachusetts, I find it set down, in language of the plainest character, that "*the body politic is formed by a voluntary association of individuals.*" Doubt as we may, this sentence stands at the head of the second paragraph of a document dated no further back than the year 1780. If, in so short a period as sixty-three years, the most sacred public enactments are suffered, by those who pretend to maintain them, to be reduced to waste paper; if, in the most enlightened nations on the globe's fair surface, this contravention of clearly made statements can be accomplished, we may not marvel that the men of 1780 had some right to recur to the principles whose beauty the dust of centuries and the darkness of ignorance, not less than the lust for dominion, had subverted.

We, too, must in our day go back to the basis of our institutions. If knowledge, and liberality, and enlightenment, now run on rapidly, so also do vice, and tyranny, and selfishness. If the means of doing good are in modern times much increased and multiplied, so also are the means of doing ill. There is not an instrument which virtue and morality have invented, that vice and crime have left unpolluted. The pulpit and the press, having been so frequently subverted to tyrannous ends, although originating in the most exalted freedom, shall we wonder when the Senate-house is debased to the same purpose? If the love of fame is "the last weakness of great minds," the lust of power produces the first wish of small ones. Small are the minds which find their way into subservient democratic councils. Small as they may be individually, it is only by becoming smaller that they are allowed a place there. The price one must pay for the most honourable participation in public affairs, is to sink one's man-

into the narrow dimensions of a three hundredth or a four hundredth part of a man. The country not possessing a man, a real man, attempts to make one somewhat as the bees make their queen; with this remarkable difference, that the bees succeed and the men fail. The human hive is not constructed on the true principles, and never can succeed in this attempt to manufacture manhood.

I am not aware what other meaning the historic reader can put upon these words, beside their very obvious and simple import; but politicians, it seems, have out of these terms made an authority for conduct directly the reverse. The Constitution declares the body politic to be a voluntary association, while the politician says it shall be an involuntary association. The principle announces love and choice; practice enacts necessity and force. All, therefore, on behalf of which I am asserting, may be summed up as the restoration of the primary constitutional principle. I give no strained or unusual value to the word "voluntary" on this occasion. Either it means choice, or it means nothing at all. If it does not assert the free voluntariness of every individual who comes into "the body politic," it signifies nothing; or, at least, nothing which common sense can lay hold of. If the voluntariness is to be confined to those who have the power, and they are to be at liberty to force every one into the association, then I must esteem this word "voluntary" to be a solemn mockery; and the sooner it is erased, and the term "forced" is put in its stead, the sooner will the words of the Constitution harmonize with the idea of its framers, and be at one with the every-day practice of its supporters.

It will not, surely, be said that this reading is to stand good for those who originally framed the Constitution, but that all voluntariness or choice is to be taken away from their descendants—from those whose misfortune, as it would appear, was to be born into the world a few years later. The fathers could not design that their children, their own flesh and blood, should be placed in a worse position than they claimed for themselves. It is true that, in the next clause, they say they form "a new constitution of civil government for ourselves *and posterity*;" but, in the following, they also say, "all men are born free and equal;" and the declared right to amend the Constitution is too well known and too practical to be forgotten. I cannot see, therefore, the propriety of twisting the terms of the Constitution from their obvious, legitimate, and true meaning; and under those terms I affirm the right of any man to be a member of the body politic or not, as to him, on conscientious dictate, shall seem best.

Of course, I present not this argument to the State. For to do that would be to admit its rightful establishment; an act of moral impropriety and false logic which we hope to avoid. But I lay it out for the consideration of that large class of minds which is rather alarmed than invited by novelty. I thus show that the "voluntary" principle was clearly and fully recognized, as far as words can prove, by the framers of the Constitution of 1780. Mine is, therefore, no new doctrine, whatever the practice may be. If the practice has not yet obtained, it is time it should. If men have not yet acted up to their own principles, this is the age to call upon them to do so. These illusions must no longer deceive men; and be the idea of voluntary government entirely new, or sixty-three years old, or six hundred and thirty years old, I suppose it may obtain, if we think proper, and we shall be determined to that by the conscience which rules us.

That I do not set any very great value on the Constitution, under its best construction, you will readily conceive, not only from these particular remarks, but from the general tenour of my communications. Yet there is

always a certain advantage in referring to the origin of our political order; or, rather, we should say disorder.

The first clause of the Massachusetts Constitution declares that "the end of the institution, maintenance, and administration of Government, is to secure the existence of the body politic, to protect it," &c. The end of this renowned institution is to maintain and protect itself! The grand object is not the maintenance, security, or prosperity of man—that is only a secondary object, as we shall see; but the great aim in government is its own existence. How well it has succeeded in this purpose, we are all witness. How ill-well, at what enormous cost of truth, of virtue, of progress, it has maintained its own wretched existence, we begin now to be conscious. It is true, that it goes on afterwards to say, "and to furnish individuals who compose it with the power of enjoying, in safety and tranquillity, their natural rights, and the blessings of life; and whenever these great objects are not obtained, the people have a right to alter the government, and to take measures necessary for their safety, prosperity, and happiness."

How the government can furnish individuals with any *power* of enjoyment, I cannot very easily divine. That the government can and does, in the most arbitrary manner, *take away* the *means* of enjoying life, we know to be an indisputable fact in the new world as well as in the old. And at such a result we cannot be surprised, when we see it plainly avowed that its first object is self-maintenance, and to do something for individuals is but secondary. That first object, too, is a cruel reality; while the second is a false assumption. Fight for itself it can, and does, to the cost, oppression, and, if need be, the annihilation of individuals; but as to furnishing any one in return with any power of enjoyment, it is a difficult problem; unless is thereby meant the distribution of patronage and public wealth amongst its corrupt members.

Let us look at this first clause in the most favourable manner; let us give to it even a partial construction, such as politicians would not decently go beyond; still, how illusive are these State pretensions! How does the State give us the means or "the power of enjoying, in safety and tranquillity, our natural rights and the blessings of life? The power of enjoyment which the State confers it would be difficult to discover. That it neither gives us "our natural rights," nor "the blessings of life," will, I suppose, be confessed by its warmest advocates. Our natural rights, whatsoever they are, are antecedent to all written constitutions, and, in fact, I presume the making of a Constitution is the exercise of one of our natural rights. As to the blessings of life, the State has not yet pretended to confer health, strength, vigour of mind, moral character, religious vitality; though in some of these latter points it interferes as much as it can, and has assumed much more than it can ever maintain. Perhaps the only reason why the State, in its extraneous benevolence, does not interfere in the purgation of our bodies, as well as of our souls, is, that mankind have ever been found ready enough in that particular to take care of themselves. But that arose in the very circumstance that they were permitted to do so. As soon as men were allowed to build their own churches, they did so more plentifully than ever, as the eyes of any one in this land can testify. Thus, too, would it happen with all social affairs. The necessity for a State rests solely upon its own existence, like many other such facts. If it had happened that the State had undertaken to physic our bodies, as it pretends to secure our worldly wealth, I am sure it could have found as good reasons for the continuance of such a function, as it can for the maintenance of many, if not all of its present occupations. So long as there were laws to punish sorcery

and witchcraft, sorcerers and witches were plentiful enough. These crimes ended, because the law was repealed; and the law was not repealed because the crimes ceased. For we very well know that sorcery and witchcraft abound now just as much as ever they did. But because these foolish and wicked laws are repealed, do not let us fancy that we are rid of every legal or political phantom. The cry that "thieves are coming," would perhaps turn out to be as great a bugbear as that "the witches are coming," if we had but the courage to make the experiment; as I am sure that of "the pirates are coming," or "the enemy is coming," already is. And let it be recollected, that upon phantoms and phantasies, no other than these, all this direful machinery of political government is based.

But let us recur to this first clause. As it is clearly impossible the State can give any enjoyment or power of enjoyment to any one, we must beg on its behalf that it enables the people to enjoy "in safety and tranquillity," the blessings of life, and so on. It is the safety and tranquillity for which we are indebted to this beautiful apparatus, called government, which we have constructed, and which we keep in repair at so princely a cost. "Safety and tranquillity!" Where are they? Who are safe and tranquil? Are the government functionaries themselves in the enjoyment of either of these blessings? They say not. They are in a bustle from morning till night, and nervous all night too, living by excitements and stimulants. Where, then, is their tranquillity? They are perpetually engaged in stratagems and devices to maintain, or strengthen their political position, which another party is equally strenuous to overthrow. Where, then, is their safety? Tranquillity and safety are indeed valuable ingredients in the cup of life; but, for either mind or body, how do our political governments furnish them to us? They have none themselves, as they confess. Every man declares he sacrifices his own peace for the public good. In England, we see at this moment the government is an instrument for degrading and starving the people by millions. How much worse off would these people be, if their country were to be invaded by a hostile army? Surely their "safety and tranquillity" would not be unhappily endangered. In this country, of the "safety and tranquillity" we meet with in families, in individuals, and in respect to life and property, how much is attributable to the existence of the government?

As to safety of life and property, I have previously shown how little the government does, or can do, for either, even when it is most disposed to be serviceable; and in this State, the government is put so much upon its good behaviour, that, I believe, poor thing, it does its best. As to "safety and tranquillity" in an enlarged sense, I believe they are best attained by going away as far as possiple from human governments. In both mental and physical proximity, this is true. The mind of the man who has given up all wish to intermeddle in politics, is much more tranquil than that of the inexperienced, deluded youth, who looks with silly anxiety to become the fraction of a lawgiver. Property in the country is much safer than in towns. In the capitals, under the very eyes of government itself, robbery, and even murder, are more common than in the same amount of rural population; and no device of government, save that of of its own annihilation, seems capable of mending the matter. At present, at all events, "safety and tranquillity" are attainable on the old geometrical principle of inverse ratio, and are greatest when we are farthest from the seat of government.

It is, I believe, a universal perception, that moderate sized, or small States, are best calculated for the management of their own affairs. The

Union of North America is constructed somewhat on this idea, which, in contradistinction to that of a vast centralization, is no doubt a just one. By reason of local knowledge, immediate interest, prompt communication, and final decision close at hand, the government is much more easily and beneficially managed than if every report had to travel from Bangor to Washington, or from New Orleans to the same centre, before a decision could be had. The "safey and tranquillity" of the country would not be worth much under such a system. Why not, then, carry out this principle a little further? Let the divisions be still smaller, by allowing every county to provide all its own local supplies, that it possibly can, and, further than that, let the necessity for county legislation be abridged by each town clearing up its own chips to the utmost practicable extent; but, beyond this, let it be thrown upon every family to legislate wisely and virtuously in and for itself. To "that complexion it must come at last." Public opinion rules at last, and why not rule at first? We might then save all this vast expenditure, and this unseemly apparatus. The acknowledged vices of government would be attenuated to their smallest amount. The moral nuisance of large cities, the creation altogether of the present plan of government, and the prolific hot-beds of vice, crime, and misery, would dwindle to a more wholesome capacity, and their inhabitants would be disseminated over the land, a blessing and an ornament to their country, the emblems, at least, of something nearer to "safety and tranquillity" than they now are.

A fact showing how far the people, even in this favoured land, are indebted to the government for their safe and tranquil enjoyments, is now in current report. The Lowell manufacturers, finding a resistance to reduced wages on the part of their operatives, are reported to have sent to Great Britain for a supply of their poor factory hands, who will be glad to work at the reduced rates offered. You will perceive that such an occurrence would be impossible under a voluntary, or real self-government, which had no custom-house and no high tariff to maintain, made for the very purpose of propping up these destructive factories. The circle of misdoing, so evident in Old England, is thus attaining completion in New England. The manufacturers, the joint-stock companies, the wealthy, engender the government, the government generates taxation, taxation has its custom-house and high tariff, which, in return, foster the factories, by which the wealthy become wealthier, and the poor poorer. Thus, as of old, and in distant modern nations, the government itself becomes the great instrument in producing "danger and agitation," under the pretence of aiding the people's "safety and tranquillity." These, Sir, are the actualities of our present system, and not theoretic speculations of

Your sincere friend, C. L.

THE TEETH.

(Continued from the Healthian, No. 12.)

In my former communications I have traced the progress of the deciduous and also of the permanent teeth, from their first pulpy germs, in the secret recesses under the gums, to visible manifestation and mature developement. The latter term, mature developement, being entirely comparative, relative to the constitution of the individual, and in numerous instances bearing not much nearer relation to the absolute truth of Nature's design and capabilities than the term permanent, applied

to the second set of teeth, many of which begin to decay soon after they become visible, and before their roots are completely formed.

There can be no doubt that the component structure and texture vary as much as do the outward appearance, form, size, and colour; indeed, the latter may be considered indicative of the former, and both are the effects of the combined causes and influences which have produced the organization, constitution, temperament, and states of health of the individual. There is greater difference in those respects in the second than in the first set. The second being principally formed and ossified after the birth of the infant, must be influenced and modified by the fluctuating condition of the health and strength during the irritation excited by the first dentition and other infantile diseases.

The medicine given, especially mercury, and even the food taken during the process, exert an influence, injurious or otherwise, upon the forming constitution of the teeth. Frequent cases occur in which the second teeth have a shrivelled, puckered, or pitted exterior. Some in which the half first formed, *i. e.* nearest the tips, have that withered or pitted appearance, while the other half, just above the gums, look smooth, plump, and healthy. Some cases are met with in which one or two pairs alone of the molar teeth, *i. e.* one tooth on each side of the mouth, in the upper and lower rows, have such an exterior, while all the other teeth are smooth and plump. All such cases are considered by physiologists to be unquestionably the results of the state of the constitution and health of the infant at different times during the formation and deposition of the bone and the enamel.

We have now arrived at a stage in the inquiry where the first-rate professors diverge into opposite extremes of opinion—neither party omitting to adduce facts and inferences in support of their views, and also a great deal of verbose theorizing. I do not intend to follow either, or imitate their example. It is my wish to examine the subject with that single eye, and simplicity of thought, that interposes no hypothesis of its own to the self-evident truth of nature.

The points in dispute are—First, Is the solid bone of the teeth, like other bones, an organized and vital part of the body, possessing blood-vessels, nerves, and absorbents, or is it an inorganic and insensible compound of phosphate, fluates, and carbonates of lime, magnesia, and soda? That the enamel is inorganic is uniformly conceded. The determination of this question seems to be a necessary preliminary to the elucidation of the second, What are the causes, proximate and remote, of the lamentable premature decay and destruction of the human teeth? *(To be continued.)*

TEMPER AND DIET.

"Know those who violence pursue
Give to themselves the vengeance due."—GAY.

WHENEVER any arguments are brought forth, tending to show how serious an injury is inflicted on the intellectual powers in man, by his indulgence in all manner of gross diet, appeal is pretty sure to be made to the many instances of highly intellectual men who have been anything but choice or cleanly in their eating and drinking. The examples of Dr. Johnson, and many others are readily adduced, as proofs ample and clear of the unimportance of diet with relation to the intellect. It is interestingly curious to observe on how small a foundation the self-willed being can erect a large

mansion. The lustful rationalist can spin reasons for his conduct as readily as the spider spins webs, and out of the same storehouse too—his bowels.

Such reasoners lose sight of the great mass of facts which, in preference to any exceptions, should be taken as the manifestation of the law. The intuition of each man, when he comes to a real action in reference to any affair that he deems of vital importance, clearly determines the question the other way. What merchant would permit a drunken clerk to post up his ledger? What parent would engage a gross eater to give lessons to his daughter? What Christian would place a consumer of blood in the pulpit? No! When men are thrown back upon their serious, native feelings, the question is settled beyond all cavil, by an interior, instinctive law.

But in fact there are no exceptions, whatever appearances may induce to the contrary. No great mind ever performed its greatest works under a surfeit of eating. No great mind ever was aided to its noblest exercise by indiscriminate use of food. No great mind ever did realize its highest conception excpt under the condition of care in respect to diet. Not, perhaps, that much conscious thought was bestowed on the subject, but by a natural harmony, deeper than the profoundest reasoning, the appetites were subordinated to the higher functions. It is a well known fact that in this way Sir Isaac Newton, when working out his most remarkable calculations, or writing his Principia, ate scarcly anything beyond a little bread and water, and upon some occasions hardly knew whether he had eaten his dinner or not. Such incidents may be doubted, nay, perhaps must be denied by those who have never soared above the routine of daily traffic, and would not omit a heavy repast at the appointed hour for all the mathematical problems that ever where or will be solved. It might, however, be worth the attempt for inferior students just to reverse the process, and to make the attempt.

As Newton, in order to let his intellectual nature shine forth in uncloudcd brightness, found it necessary to keep a clear and clean stomach, it is possible that other minds, at least, comprehend a little of what he has said by adopting a like process. If this plan were pursued there might be less ignorant admiration of great men, but there would certainly be more admirable greatness.

Dr. Johnson, though an indulgent person, did not exercise his abilities by indulgence, nor in the lustfulness of the table, but previous to them, or in spite of them. It is a well known fact that he commenced his career in great poverty, and his subsequent grossness may be partly owing to some idea of compensation lurking in his mind.

But in reconsidering the state of this undoubtedly great mind, the thought occurs, whether we may not attribute that unusual fear of death by which he was haunted, to these unsuitable habits. In that direful, habitual, melancholy, and trembling anticipation concerning future life, he appears to have paid the penalty for these violations of a law which cannot be broken unrequited. Let men treat the subject as they may, the compensatory principle, which characterizes all creation, makes them needless sufferers for needless indulgence. There is no escape from this law, which is as merciful as it is just. If men foster and feed their lower capacities and natures in preference to their superior ones, they will of course grow and strengthen, while the latter will be diminished and weakened. At the same time, the higher delights are lost, because the lower are unduly sought. The man who carries his idea of pleasure no higher than a slice of beef and a newspaper, is wont to ridicule the assertion that the beauty in bread and a mathematical problem is far more excellent. Still less can he comprehend the happiness in an entirely simple life, unworried by com-

mercial cares, and in all things elevated to poetic excellence. This is, at best, deemed to be a day dream, in which, in the intervals of gastronomic satiety, we may wander in the vapoury realms of imagination; but as an actual attainable reality it is not to be regarded.

Yet, to obtain these full stomachs, this higher life is lost sight of. No wonder is it that the human world is so replete with sadness. Its sadness is the soddenness of false increment. It is soaked, saturated in an improper fluid, and its surrounding atmospheres, generated from itself, are loaded with spiritual tinctures unfit for respiration.

Every hour, every exertion, every thought, is taxed, heavily taxed, by the idea of the necessity of providing for the daily wants. We say by "the idea;" for the reality is not so pressing. To the cruel domination of this idea, men's thoughts and tempers, and whole lives are wastefully sacrificed.

Temper is affected in a twofold manner. It is first injured in the process of providing, and secondly, in the results of consuming. How much of good order, of good sense, of good feeling, has to be lacerated that the provision may be earned. "The family *must* be provided for; business *must* be attended to; the bread *must* be earned," are sentiments which one finds inculcated, generation after generation, both in lands sterile by nature, and where God's exhaustless bounties overspread the earth. And these texts are interpreted into endless discourses, which bind mankind ever to the wheel of drudgery and vexation. No station in society, no opinions in philosophy, no creeds in religion, seem to have the power of exempting men from this law. Everywhere eternal providence is spoken of; nowhere does it appear to be really believed. But perhaps here we mistake. There may be a full, actual reliance in every heart for the providence of all our real temporal wants free from anxiety; but every one is aware that his wants are not thus divinely bounded. They are stretched beyond reality into conventionality and lust, and it is extremely difficult to bring them back again. It looks like punishment and restraint to become simple after having been complicated. It is ungracious and ungrateful to the feeling to forego these additions to social life.

"It is a falling back into barbarism," exclaims the civic victim, and life without such complexities he cannot perceive to have any value.

In these false notions of necessity, how much human good temper is destroyed. No one has leisure or calmness to out-think one single idea, but his thread of sentiment is severed at the commencement by his ghost, this spirit of pressing necessity, which is said to be coming after us with giant strides to devour all we can gather, and even then to be unappeased. It is time that reason rose up to allay this ghost of lust.

The husband must apply himself, body and mind, to business, for ten hours a day; the wife is occupied no less with her cooking and cleaning, the children must be sent to a hireling school, every chance for improvement is annihilated, every true aim in life is set aside upon this unwise pretext, originated in lust, and maintained by slavery and passion. All the holy instincts are thus suppressed, and then their suppression is adduced as a proof that they do not exist. For the results of this hard earnt providence are no less disastrous than its origin.

When this costly provision has been made, most costly as it is in the highest coin of human being, its distribution and enjoyment are fresh sources of costliness to human happiness. Man's blood is raised to fever heat in collecting the fuel which keeps his fluids at that point. No observer can doubt the sad effects of modern diet upon the feelings and temper. It is wholly impossible that any considerate mind can set down as an unimportant

fact the question of quality and quantity of our solid food. In respect to liquids, the law of our relative dependence on their purity or impurity has never been denied; and it is only by the commonness of its use that the impurity of animal and other exciting solids is doubted.

Could we for a moment suppose a whole nation of drunkards, it is obvious they would be very liable to remain in their beastiality until some stranger from a sober land arrived amongst them. And really such a phenomenon, either with respect to alcohol, tobacco, or opium, is not so distant as some innocent persons may imagine. But let this supposed impossibility be granted, how is it possible that such a people could become conscious of their degradation except by ceasing the habit. In the daily indulgence in bad language, inebriate thoughts, obscene sentiment, with no one to point them out, no comparison of a better life, how could amendment creep in?

This may be deemed an ungentle, and an unfair comparison. But if it holds not in all particulars, it does in many, and we shall not willingly place the decision on any other ground than open and candid trial. It seems as absurd to permit a flesh-eater to pronounce on the propriety of a bloody diet, as to allow the toper to determine the goodness of his drams. Notwithstanding all the joyous bacchanalianism of the drunkard, no sober man suffers himself to be seduced into intemperance; for he has made the experiment of sobriety, and has the testimony of all sane minds on his side.

The experiment of pure diet, when effected in proper conditions, is no less evident, and is even of deeper value. Its results upon both the intellectual and sympathetic natures, is as remarkable as those of sober drinks upon the intellect alone. But it is more especially with regard to the sentiments that we would on this occasion call the reader's attention. Can it for one moment be doubted that the nervous system is as much affected by the solids which are put into the stomach, as by the liquids which are deposited there? Else whence comes the head-aches, the dyspepsia, and the thousand fashionable ills that flesh is not heir to, but acquires, as we assert, by this gastronomic indiscrimination? Can the tender father expect his beautiful little daughter to expand into a pure, intelligent, serene, and lovely woman, while he is for twenty years building up her cellular and nervous system of the grossest and most exciting substances?—He cannot expect it; he cannot think it. But on he goes, piling one combustible upon another, flesh on flesh, spice, coffee, tea, and all the exciting syrups of East and West, and then marvels that the young lady is so obtuse and self-willed, and becomes the prey of the first hawk that chooses to attack. Nor is he wiser after all this woful experience. His own self-gratification is too much of a piece with his misfortunes to let him suspect for one moment how large a share of the evil belongs to himself. No doubt it is difficult, at once, to conceive that usages sanctioned by whole nations, during many ages, can be vicious. But it will be soon conceded that such a state of things is not impossible. Mankind is not without example of antiquated errors; and if flesh-eating were as old as sin itself, the fact would not be very surprising. Originally they were not perhaps contemporaneous, though now they are mutually cause and effect.

"'Temper and Diet.'—Under this head will be found an article on the first page, copied from the *Independent Magazine*. Charles Lane, the writer, is the author of the series of communications on 'Voluntary Political Government.' It was my design to call particular attention to his article in last week's paper. The whole series should be preserved by all lo

improvement. They are in advance of the age, but they are the more valuable for that.

"The single article on diet is worth more to mankind than all the theology of Andover, Newton, Hamilton, Middleton, Princeton, *et omne id genus*. A strange stupidity prevails on the subject of eating, which can be accounted for in no other way so well, probably, as by tracing the connexion between the eating and the stupidity. None dispute that *drinking* affects character and conduct. Perhaps this statement, however, needs qualifying. All allow that the drinking of *alcohol*, at least, affects temper and disposition. The same attention, observation, and investigation which has produced conviction at this point, would, if extended in other directions, produce conviction at other points. I shall not undertake here to go into any showing as to the *comparative amount* of injury received from the use of this hurtful article, or from that—but shall be content with making a suggestion or two, with a view to calling attention to the subject. In general terms, however, I will say frankly by way of comparison, that I believe alcohol, at the present time, to be doing but a small part of the mischief that is done to mankind, as physical and as mental beings, by the use of hurtful stimulants and irritants eaten and drunken. Without undertaking any comparison between the use of tea and coffee, and the use of alcohol, as to the *amount* or *extent* of the injury, I believe the former to be really as injurious as the latter. Those who consult their physicians in regard to tea and coffee, and obtain permission and encouragement to continue in the use of these drugs, should remember that it is but a few years since the physicians were with the rest of the community in the use of alcohol. Physicians, like others, are slaves to habits. And those who flatter themselves that they are not injured because they do not perceive it, should bear it in mind that they thus do what has always been done by those who have made a moderate use of alcohol. The so-called temperate drinker of alcohol always says he is going to stop when he finds himself hurt by his practice. But the difficulty is to find out the hurt in season to have strength to apply the cure. The mischief is not done at once. The enemy steals on insiduously, by degrees, unawares. And while the habit is growing strong, the victim is growing weak. This is as true of one bad habit as of another—of *eating* as of *drinking*. But I am running a little off from the track. The writer of the article that called forth these remarks would suggest, and more than suggest, that diet has much to do with temper—that our eating greatly affects the disposition and character. It is time the world were more rational and intelligent on this subject. The blindness and ignorance here are unworthy of the age in which we live. Those who have made themselves masterly wise in things worthy to occupy children, are childish and idiotic in this matter of transcendent importance. Human beings have studied to know almost everything else better than themselves—whereas to know themselves is of more importance than everything else they have yet learned. I have already said that it is now very generally acknowledged that drinking affects conduct and character. But the same individuals who see and know this, are in midnight darkness and barbarous and brutish ignorance on the subject of eating. They have ascertained that an unnatural and destructive work has been going on, to a fearful and calamitous extent, in the preparation and use of drinks. But that a worse and more destructive work has been done in preparing and using food, they have not yet apprehended. Or if there is any apprehension, there is little or no definite and applied knowledge. The ignorance here is astonishing. Those who have discovered or learned that unnatural drinking besots, en-

rages, and infuriates, ought as soon to have learned that unnatural eating stupifies, benumbs, brutifies, irritates, fills with lust, creates disease, and hastens to the grave. The laws of mind and matter are to be better known, and better obeyed. The gross systems of selfishness, animalism, and beastiality that have done everything but to redeem, and exalt man, or to recede before the 'forward march' of mind, and give place to true knowledge and genuine benevolence."—*Vermont Telegraph.*

AMERICAN CORRESPONDENCE.

PRACTICAL TRANSCENDENTALISM.

Some of our readers will be pleased to hear that our friends Lane and Alcott have at length got into actual work. They are now in a local fixedness upon their *own* land, to the extent of ninety acres. In a letter just received from friend Lane, dated Concord, Massachusetts, June 1, 1843, he says he has *purchased*, for eighteen hundred dollars, ninety acres of land, much of it first-rate, fourteen acres wood; a house and farm upon it is lent for twelve months gratis; a few crops just planted are also given in with all the grass, which will soon be cut.

"This, (he says) I think you will admit, looks like an attempt at something which will entitle transcendentalism to some respect for its practicability. I seriously hope we are forming the basis for a really progressive movement, call it family, or community, or what you will."

He does not write so favourably of American freedom as he did in former letters. He now says, "the assessors have just applied to me for a return of property to be taxed, to which I reply in the spirit of my *Liberator* letters, (alluding to letters upon Voluntary Government, published in the Boston *Liberator* a few months since,) I suppose my body will be called for pretty soon.'

CONCORDIUM GAZETTE.

THE REJECTED ADDRESS.

"Who will assert that had the populace of Paris satisfied their hunger at the ever furnished table of vegetable nature, they would have lent their brutal sufferage to the proscription list of Robespierre?"—*Notes on Shelly's 'Queen Mab.'*

THE following Address was submitted to the Convention of the London Peace Society, held at Freemason's Tavern last week. The arrangements of the Convention rendered it necessary for such documents to pass through the hands of the Secretaries. This being attended to, it was read by the Committee appointed for the purpose, and passed over without notice in the Convention, until nearly the close of it, when Mr. Oldham, who was delegated by the Society of Concordists to present it, requested leave to read it to the meeting, but was refused to be heard; the reason assigned being the press of business, the irrelevant nature of the address, and that certain topics noticed in it would lead to much discussion. The particular parts of it which appeared objectionable to the Committee, were the subject of abstinence from animal food, and the slaughter of animals being closely connected with the slaughter of men. Upon this certainly much might be said which would directly affect the habits of the peaceful members of this Association, and is considered by them as carrying the practice of temperance much too far.

The close affinity between the slaughter of animals and that of men, is not quite so palpable to the minds of this Society as it is to those who are habituated to abstinence from the use of flesh. They are, consequently, not yet in a state to admit that the slaying of animals is the initiate process to the murder of men. To show that the relation of these two degrees of murder is very close, we need only refer to the every-day observations upon graziers, drovers, and butchers. The latter body of men being excluded from our juries in cases of capital offences, is a standing evidence in what light they are viewed by our thoughtful legislature. The constant association which these men have with reeking entrails, mangled limbs, flowing blood, and dying groans, with blood-stained knives and cruel scourges, render callous their unhumanized hearts, and prepares them most efficiently for deeds of human slaughter.

No doubt if sanguinary governments could draft their soldiers from this well prepared body of men, they would find the most suitable instruments to carry out their deadly purposes—men whose feelings are already cased in hardness, whose sight is long accustomed to the strongest appeals of suffering struggles and supplicating eyes, and whose strength of muscle is become firm, large, and powerful by continued exertion to meet the last strong efforts of violated life, without feeling compunction or distress at the sufferings of their hapless victims. The child whose tender nature is continually blunted by sights of slaughtered fowls and animals, easily becomes familiarized to deeds of cruel ferocity, and is soon ready to imitate his elders' acts of slaughter upon the animals upon his brothers and associates in a similar manner. The infallible law, "Thou shalt not kill," is written not only on paper records, but in the archives of humanity itself, though frequently it is all but obliterated from the heart, though retained in the letter. To limit the term "kill" to the murder of man only, is a liberty for which each must account for who take it; but we can see no reason why we should justify our inhuman conduct towards innocent animals by such a limitation.

It is well known that large matters often flow from small beginnings. Who knows but that the most atrocious murder may have had its origin in the slightest offence towards the smallest of animals; and that the eating of the slain sacrifice may have awakened or strengthened the desire for the blood and death of other creatures? May not the very animal milk, which is so early given to children, also tend to animalize their being, and render them more ferocious? May not war, in all its horrors, originate here, and be continued under the habitual indulgence in the use of that secretion which nature has designed for the sustenance of the animal's *own* young? Much has been said of the inviolability of *human* life. Why should we not extend this inviolable right to animals as well as to ourselves? Surely the answer will be suggested to every one; and this will lead to the true source of war—even *self*. This is the very root of the subject against which the axe must be laid. That friend of humanity, H. C. Wright, from America, was the only speaker in the Convention who went so far as to notice the real origin of war. He showed that arbitration was not the proper substitute for war, but *self-sacrifice*. All the other speakers, though many of them most excellent upon the consequences, came short of the true cause of the evil against which they are contending. Why should we be detained so long attacking the branches, when the root itself lies so near to every one of us. "Deny thyself," is the grand work man should be instructed in; More progress in one year in this direction would take place, than in twenty years whilst attending only to the consequences. The war spirit is the self-

nature: let this be sacrificed to Love, and the whole work of peace-making is effected. Hitherto it is Love that has been sacrificed, its purest sympathies unhesitatingly wounded, and every moral conviction rendered cold, hard, and stern, while the self-nature has reigned and ruled, and for its gratification no act of cruelty has been too great. The vast field of creation has been considered furnished with its immense and beautiful varieties but for the exercise of the most unbounded caprice, the most wanton extravagance. The general apology for all this is, "God giveth us all things richly to enjoy;" and our return for this munificence is the torturing, mangling, and devoting His gifts to our own appetites, instead of viewing them, for the giver's sake, with respect and affection, and submitting them to His law. Could but as much be done for love as has been done for self-love, then should we behold man exercising the sovereignty delegated to him with wisdom, mercy, and goodness, and causing the whole earth to rejoice together in the reign of righteousness and peace.

We quote the following paragraph from Shelly's Notes on 'Queen Mab,' which is direct to the point:—"First of all the wild mischievous animals were selected for food, and then the birds and fishes were dragged to slaughter; next the human appetite directed itself against the laborious ox, the useful and fleece-bearing sheep, and the cock, the guardian of the house. At last, by this preparatory discipline, man became matured for human massacres, slaughters, and wars."

With respect to this Convention, we cannot say too much in praise of the good order and general good feeling which pervaded its proceedings. This did not, however, quite hide from notice the sectarian propensity which evidently, to the hearers, dwells in the minds of many of the managers of the Convention. A favoured party was allowed to bring forward all they desired, whilst a disposition was manifested to keep back all that was new or of further progress.

We subjoin the Address, and will leave the readers of the *New Age* to judge how far the present members of the Peace Society are themselves prepared to obey the command, "Thou shalt not kill," or to induce the human race to obey the Divine laws in their nature, which will promote peace on earth and good-will to all that have life.

ADDRESS from the Concordist Society at Ham Common, to the President and Members of the Peace Society, London.

DEAR FRIENDS,

The deep interest felt in all conditions conducive to man's highest welfare by our Society, renders it indeed congenial to us publicly to express the high esteem we entertain of your exertions on behalf of Peace, and to assure you of our earnest desire to co-operate with you in all that may promote it, and aid in removing the delusive veil which now shrouds the horrors of war.

WAR, *like vice, is a monster* of such hideous mien, that it requires all the fine and gorgeous array which surrounds it to conceal its deformities. To draw aside these delusive and childish trappings, is one of the objects of our Society.

We will not now refer to the battle-field, the appalling details of which have been so fatally experienced in the wars Britons are engaged in in the East; but our remarks shall be limited to the points to which we would earnestly call the attention of your esteemed Society.

PEACE *is a celestial essence*, and the introduction or developement of it in humanity is the primary desideratum. If this incarnation of Peace

can be effected, the acts of peace are permanently secured. The mere inculcations of peaceful precepts have proved of little comparative value.

MAN acts as he is natured, not from perception. It must be acknowledged by every one, that war, and all its blood-shedding horrors, are cruel, false, and unnatural; but while the animal nature predominates in man, he readily engages in it for his selfish aggrandisement.

His feelings and his convictions are violated, his Being essence hardened and darkened, until the false glory of victories, the dazzling, but delusive pomp and parade of the camp, fascinate and enchant his senses into a state in which the foulest deeds of darkness are committed without remorse.

On this subject we surely must claim the assistance of parents, as they are in the position to afford us the most efficient aid. Oh! may this subject, *the developement of the peace nature in their children*, become one of the deepest, holiest, most intense and sacred interest with them; that in the nursery and in the school-room, in the study and the play-ground, all may be avoided that kindles the evil fire of wrathful contention, and studies and amusements provided favourable to and encouraging the sweet sunshine of peaceful cordiality.

Nay, we will say still more. *Parents must become peace-natured beings*, if they desire to transmit similar qualities to their children. Their own example, as well as precepts, must be given; and in their own breast must not dwell the disposition to war, if they would that their children should manifest and advocate peace.

SCHOOLS *should be established* and patronized by them in which peace principles are the foundation of the daily routine, acted upon in every passing hour, and all books, tales, and toys relating to battles, murders, wars, and warlike contentions, be utterly excluded from their notice, and their feelings spared the excitements of passion, anger, and wrathful irritation. Let children be trained under the influence of all that is lovely, beautiful, useful, and wise, and surely we shall not be disappointed in the result, but shall behold with delight men and women the companions and the messengers of both love and peace.

Under such conditions will be well promoted the necessary union between the *peace spirit* and the human soul; so that the boy at school will be no longer prepared to commence his worldly career an enemy and destroyer of his fellow man, ready to plunge his sword into the heart of him, to whom, under other training, he would have extended the hand of amity, and shared the joys which friendship gives, nor the girl, when she arrives at the years of discretion, applaud such murderous deeds, perpetrated by the companions of her youth, nor join in holy matrimony with him who is the paid assassin of the human race.

Thus is man, in desolating the earth, his own enemy. Let but selfishness darken the sunshine of brotherly love, and say, "My brother's glory is not mine—he must pass away from me to rejoice," then is effaced every lineament of humanity, and man rules in the wide desert an animal, more ingeniously cruel, more ferociously savage, than the wild beast of the field.

Deeply impressed with man's responsibility in averting these evils, and upholding the conditions of humanity, our Society entirely relinquish the use of animal diet, from the conviction that the moral feelings are deadened, and the higher sympathies wounded, by the whole process of preparing and slaughtering animals for food; and that the mind, continually sanctioning the works of destruction and death in the animal world, is easily reconciled to the horrors of the battle-field and the crimsoned streams of the plain.

We also consider, that in mingling the human and animal elements, natures are confused, and the lower propensities brought into active opposition to the moral sympathies, until the being elevation to which man is invited is lost sight of, and the nature in which permanent peace and universal good-will can be developed is entombed in the dark sepulchre of the animality thus unconsciously engendered.

We will not longer trespass upon your valuable time, than to offer a few suggestions for practical measures, which no doubt your Society have not omitted, but which may yet be more actively adopted. We mean an extensive and *continual circulation of Peace Tracts, the adaptation of Hymns and Songs, the appointment of Lecturers of high moral energy,* who will widely diffuse the hallowing sentiments calculated to attract attention and awaken a warm feeling upon the subject, in every class of our population, and throughout the habitable world.

Productive operations *in the garden, the orchard, and the field,* facilitating the cultivation of harmonious and simple habits and conduct, we would suggest, should be amply afforded to every individual wishing to co-operate in establishing the human family in conditions of universal peace and concord. In the present extended literary advantages, *letter envelopes, with printed sentences, wafers with mottos, pleading man's right to the blessings of peace, and the unlawfulness of war,* might be made the means of addressing many whose attention had not been before awakened to the subject.

With these remarks we close, earnestly wishing that your Society may soon witness an abundant harvest of the seed it has already sown, and become more extensively useful in furthering the conditions favourable to human elevation.

Signed, on behalf of the Society of Concordists,

W. OLDHAM, Pater.

Ham Common, June 21st, 1843.

A MODERN EPICURE.

Gloucester, Trinity Sunday, June 11, 1843.

To the Pater and Members of the Concordium at Alcott House, Ham Common, Surrey.

Respected Friends,—The enclosed donation of a sovereign to your funds, you will, I hope, accept as a token of good-will from one who can sympathise in the difficulties and advantages of your present position.

I lost much of my worldly goods in a societary institution in America, now broken up. You will, I hope, be enabled to effect a more permanent work.

But, my friends, I am fully aware that the really valuable work to be effected is not mere association, but the developement of the moral sympathies, that intuitively are one with all that is good; and that by wisdom and judgment know how to act for the benefit of the highest nature, and for the suppression of the lowest.

I have no doubt you are all conscious that this developement must be effected by a higher than human agency, and to offer the *conditions* is all that man can do.

May you in *simplicity* and in *truth* establish these *conditions* in your Society, and each one be ready to submit to the Spirit's work in his own soul.

Like yourselves, I am an *epicure*, a vegetarian. Epicurus fed on bread and water. So did the admirable Seneca, whose Morals are worth reading. I deem it of great importance not to eat too much, but be sparing even of vegetables. I take in regularly the *New Age*.

I remain yours, in the hope of human redemption from its animal enslavement, THOTMOSIS.

IMPORTANCE OF KEEPING THE SKIN CLEAN.

June 16, 1843.

Dear Sister,—I have, indeed, to thank you for sending me No. 6 of the *New Age*. I was in bed, and suffering much pain and uneasiness in many ways, when my morning letters were brought to me. I opened yours, as its well filled cover excited my curiosity, and my eye fell upon the extract in the *New Age* from *Graham's Journal*. At the same time my maid came into the room with my usual jug of warm water. "What!" I exclaimed, "from twenty ounces to five pounds of waste matter thrown off the skin in twenty-four hours, if the pores are kept open by bathing; and here I am suffering this heavy oppression! Pray (I added to my maid) leave that little jug of warm water, and go forthwith and prepare the hip-bath for me, and, moreover, get it ready for me every night and morning."—And very much, indeed, do I find myself the better for it. Now, this ought to be quite encouraging to you, who are watching for instances of individual progress, and fear being disappointed if you look for it in too *large a quantity*. This one little assurance of benefit to such an every-day being as myself, from your little publication, ought to rejoice you much, as I was really wonderfully relieved, and am all the better for the ablutions I have persevered in practising. Success, then, I say, to the *New Age*—may it have many readers; and may they practise the kindly hints that promise to remove many of the toils of the Old Age. F. W.

To the Editor of the New Age. *June 11th*, 1843.

Sir,—I see by your No. 6, that you are going to make the publication monthly, which will, I think, be preferable. But say 3*d*. instead of 2*d*., or even 4*d*., to have a good paper. Feeling interested in the work, and as you patronize "total abstinence" principles, I would advise, nay urge, that your title be the *New Age, Concordium Gazette, and True Temperance Advocate.*

The community at Ham Common could but cordially unite in rendering your organ useful amongst the Teetotal body,—nine millions are now the reported number of our body. Amongst very many I persuade myself the *New Age* would be acceptable, for the literature in our journals and works is very confined as to "*Human Physiology, Education*, and *Association.*" "The National Temperance principle," is a field for you, in which the expression of your views might be sowing good seed: and your publication in time be regarded with high patronage from its body.—With thanks for the interest I have derived from the *New Age*, yours, PRACTICAL TEETOTALER.

[*In accordance with the suggestion of the* "Practical Teetotaler," *our next Number will be published on the 1st of August, on better paper, with a cover, and the price 3d.*]

MOTTO WAFERS.—The Public are informed that they can be supplied with the above little silent missionaries, upon the subjects of Temperance, Diet, Peace, and Morals, either in sheets at 1*d*. per hundred, or in boxes at 3*d*. and 6*d*. each, at the Publisher's, and most stationers.

To CORRESPONDENTS.—We gratefully acknowledge the receipt of a sovereign from our estimable friend Thotmosis, accompanied with the appropriate letter inserted in our present number.

R. H.'s *second article on "Original Views on Mesmerism," in our next number.*

CONCORDIUM PRESS, Alcott House, Ham Common, Surrey. Published by R. Buchanan, 3, Holywell Street, Strand, Lon[illegible]

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

The Concordist's work is not to aggravate the loud din of contending parties, but to disseminate, in the tone and language of peace, the best directions to LOVE, which alone can generate harmony and prosperity in a discordant world.

No. 8. Vol. I. AUGUST 1, 1843. PRICE 2d.

A VOLUNTARY POLITICAL GOVERNMENT.

(Continued.)

SIR,—In my previous communication I endeavoured to show that the idea of the present organization of political government being protective of the persons of its citizens from assault, violence, or murder, is quite fallacious. I believe I succeeded in demonstrating that fact to many, who, having taken the supposed axiom upon trust, that governments are instituted for the protection of person and property, have never bestowed one thought upon the subject. Our remaining inquiry is, "What protection does social political government afford to property?"

Curious enough, I had just written the above sentence, when, as if to confirm the statement made in my last, the news arrived from England of the design of an individual to assassinate the Prime Minister, Sir Robert Peel, but which results in the murder of his secretary Drummond. Here was the very instance occurring at the time I was writing of the incapability of the political organization to protect its own chief officers. Peel is the very head and front of the Police. He instituted its present form when in office twelve years ago, and we see it can do nothing for his protection. He only escaped with life by the mistake of the murderer, who thought the secretary was the principal. These are the cases which bring the question to issue. No external coercion could prevent such a crime. The crime is, indeed, generated in and by the government itself. Had there been no such contrivance this murder could not have taken place; the assassination never would have been contemplated. We shall by and bye discover that in more instances than this the existence of a force government itself is the prolific generator of a long catalogue of crimes.

But to recur to the question of property protection, let us inquire what the government does or can do for it. If I am possessed of land by inheritance or purchase, it is registered in the appointed office. If any antagonist claim is set up, I appeal to the record, and the court confirms or annuls my right. But whether by a single judge or a full jury, I am at the mercy of the court and of its intellectual power and moral disposition. The glorious uncertainty of the law is a standing comment; and it is evident that if decisions were quite clear and certain beforehand, no one, or at least two persons, would be so absurd as to go to law. Where laws and lawyers abound, injustice must be common. The even current of justice leaves the law court a desert. While man securely grows the corn in his homestead, the grass also grows over the steps of the court house. If the possessors of Westminster Abbey had done their duty, the courts in Westminster Hall would have been tenantless.

This, then, is a costly and hazardous defence, for protection it is none; and I do not see why I could not rely upon my neighbours to be the jury in

such a case, as well without a State Government as with one. The willingness to arbitrate is generally a good omen. My neighbours know my character, my estate, my property, my rights. Granting for this inquiry that man may justly hold property, I see no more difficulty in deciding a case of large amount than the question of a toy between two children in a family. Congregated neigbours have even more than a parent's outward authority, and it is only the unjust man who refuses constantly to expose the state of his worldly affairs to any one who takes sufficient interest in them to inquire. Why should these things be made secret? Men expose their vices; often without shame. They may expose their wealth without fear. A wicked man may keep the lawful owner from his estate, it may be said, by cajoling his neighbours or some other trick. I think it unlikely; and if practicable, the innocent and injured are now subject to greater injustice by party judges and juries, by prejudice and popular feeling. A voluntary court, called together, when wanted, would certainly be superior to the present system.

Laws, it is said, are made for the preservation of the weak against the strong; but who has ordinarily found them to work in that manner? Practically we know that the result is otherwise. The strong have made the laws, and by their strength also they maintain them. The strong always will endeavour to generate force by force. It is their nature, and they only bring a little cunning to their assistance to render their burdens more tolerable to the weak. The mercy which strength shows to weakness is just the amount of protection which the weak and poor find in the laws. The most considerate jurists in Christendom admit that the present system of government is merely a refined or polished *warfare*, and the whole nation is engaged in it. It is not probable the results of civilization could be better than its origin; and the origin was not love, nor skill, but force. Neither have the additions since made originated in love, but in cunning, that is to say, in the dishonest side of knowledge.

Take the case of personal property as it is designated. Government, with all its pretended paternal care, leaves every owner of wealth so much exposed, that besides paying taxes and local rates to a considerable amount, he is obliged to expend a large sum of money for locks, bolts, and other defences; and if the property is very portable, such as gold, silver, or paper money, he cannot, either by night or day, leave it unguarded. We see by this simple fact how little they who most willingly support the government, they who in fact are the government, I say we see how little, when it comes to actual practice, these parties rely on the government for protection. The wealthy know intuitively how the State preserves their property as the negro knows practically how it preserves his liberty.

Proceed to a case of attack upon property. How does the State behave then? A citizen's house is broken open; he is robbed. In spite of all his care and his payment to the State, his worldly goods are taken away. He finds at all events that the police is not a preventive or truly protective one. He applies to the executive. Does he obtain restitution on affirmation of his loss? Oh no! Government has so educated its citizens, that it has no reliance on their words in such a case, and an individual deprived of his entire property is left naked by this protective government. The utmost the State will or can do is to take his depositions and descriptions, and to seize the thief, *if* the robbed citizen can point him out. Leaving the latter to expend more property, if he can obtain it, in prosecuting; and, *if* the identical articles are discovered, and *if* the accused be convicted, and *if* the loss of time and the expenses do not exceed the amount recovered, the

despoiled may be said to be partly reinstated. But what an array of "*ifs*" and contingencies for a man to work his way through! And into what dark and dirty places will it not lead them! And, when successful, what better has he done than aided in adding another convict to be reckoned over in twenty ways by wondering statists, who themselves are undetermined whether or not crime is increased by punishment?

In fact, so reckless, so thoughtless, is the present system, that it has scarcely one affirmative principle to support it. Such as it lays claim to in words, it no more carries into effect than it does when proclaiming personal liberty for every citizen, yet denies it to some because they have a darker skin.

Pretty nearly all minds are now convinced that prisons, that receptacles provided for malefactors by the State, *were* schools for the education of men in crime. Let us grant that they are no longer so in any eminent degree; yet let us ask whether the State itself, as at present constituted, is not one large school for crime? Its foundation is force, its argument is force, its practice is force. No diviner principle does it recognize. It will obtain all the power, all the wealth, all the territory, commerce, and control it possibly can. It does nothing by love, by moral suasion, by unbought attraction. They are considered the best supporters of government who are most like unto it, and to be a supporter of government, we are constantly told, is the great aim of every good citizen. Immediately around the government is of course gathered a circle of men who are actively engaged in acquiring as individuals all they can by any recognized forceful means of hand or head which they may possess. Round these again are other circles of men, who, in like manner, adopt the grasping system in modes less nice or refined than those of the inner circle. And so on it proceeds, until a class is generated who exercise their organs of secretiveness in another mode, not more dishonest, and prey upon the classes who have generated them. In order to some pretence of virtue and honesty, all the other classes of cormorants join in prosecuting this last class of dark-feathered birds, and occasionally cage them, so that they may learn to be more wary and clever in their plans. For no better effect seems yet to have ever resulted from that system of the forceful unloving treatment of the depraved, which is carried on under the pretence of their reformation and the public protection. Neither of these purposes has it yet attained. Factitious or artificial pain, urged by man upon man, beyond the natural consequences flowing from any actions, must generate a greater degree of depravity; or, in other words, must make the criminal a more determined antagonist against the community which treats him in this ungodlike manner. So that it becomes evident to any one who bestows due consideration on the subject, that the governmental system tends constantly to make matters worse instead of mending them. Governments of course have no objection to this. They live by it—their existence depends on it. Had we no thieves there could not be even a pretence for thief-catchers; were there no crimes, either social or moral, governments of a political character must cease. Their craft is based on vice; the foundation, like the superstructure, is wickedness. The contrivance works in a circle, into which it is difficult to effect an entrance.

It has for a long time past been seen by many minds, and is always confessed by the candid, that if mankind were honest, the present police system of governing would be unnecessary. It is only tolerated as a check upon the depraved, by means of the constable. And it can only be upon the sense of depravity in any one's own heart that there can be any consistent

support given to such an institution. Every consciously innocent man must declare that such a contrivance to keep men honest, such a piece of machinery to make men preserve the right track, is altogether a waste of human energies. He who is himself really honest will not be afraid to trust his fellow man without such fetters; he who is essentially pure, though he may not yet have realized the sentiment in every outward act, will not wish for so hateful and degenerating a system. A man with but a tendency to good, who desires no possessions but those that are in accordance with healthful conditions to himself and all mankind, will not support such a system. He will turn his back upon it—he will not perhaps attack it, but he will let it die out as quickly as it may.

Quite pitiful is it to witness what a miserable and deplorable business mankind pervert human life into by this false idea—this vain pretence of maintaining social virtue. Everything, every pursuit, every function of our nature is so fenced round by forceful institutions, that after all its boasted freedom the spontaneous and youthful spirit of America has to look around and ask where this freedom is. Neither in blacks nor whites is it very self-evident. The whole plan is like a checker board where one is checking another in wrong, and no institution can pretend to be promotive in a positive manner of virtue and healthfulness. Indeed the highest boast of American Statesmen on behalf of their constitution is that it is "a most admirable system of checks and balances."

We must take up this subject largely; and, as our reforming ancestors did, in a new spirit, in the spirit of newness. We will trace the workings of the present order from the elementary town meeting up to the legislative assembly, and to the ultimate complication of diplomatic subtlety and international communion. We need not be afraid of doing too much good.—Neither should we be intimidated by the frowns of priests, lawyers, lawmakers, judges, or merchants. These once employed kings and governors to frown virtue down for them, and still do so in drowsy Europe; but here they are obliged to do their own work, which we may safely prophecy they will not much longer have the opportunity of doing. It seems very much to be forgotten that the present institutions are the work of our own hands, and that we may amend them as soon as we know how. Let us not worship an idol which we have set up. Let us not act as if human beings came into the world by some fortuitous process of which we know little or nothing, and that some are so ferocious that they can be no otherwise treated than to be hunted round the earth; hunted, caged, and slaughtered. Human life on earth originates in the family, from the bosom of love, through the tenderest sympathy, and the highest exterior bliss. Can it really be needful to encounter the offspring from such a source with the direful weapons of present society? Is it necessary or salutary for me and my neighbours, for my children or their children, that we should uphold such a scheme of taxation, force, fraud, guile, treachery, imprisoning, and fighting as the popular system of government presents? I think it is not, and I shall endeavour to show it is not, if you favour another communication from

Your sincere friend, C. L.

THE TEETH.

That the teeth are livingly united to the constitutional system, who can doubt? That the teeth are entirely inorganic, insensible, dead substances, held in their places merely by the close embrace of the periosteum, or thin

membrane that covers the roots and lines the internal cavity, who can believe? The popular voice, prompted only by unreasoning spontaneous feeling, is unanimous on the affirmative side of the question. Everybody thinks they know the difference between a living and a dead tooth, as some are to be met with in living subjects unquestionably dead; while learned and scientific professors differ widely, some arguing on one side, some on the other, and each enlisting, as witnesses in their cause, facts real or apparent.

The trial by facts, if it could be brought to a termination, would be too voluminous and tedious for your popular little work. I believe the prepondering weight is clearly in favour of the vitality in the teeth; and those that appear on the other side might be shown to be unworthy of credit. Shall we not find a better counsellor, that will furnish us with more satisfactory evidence, in the uniform and universal analogy of nature? In this we see much economy of primary power, and many results flowing in gradation from one primitive cause.

I therefore assume and affirm, that the teeth are vitally connected with the general system, although, from their more dense structure, they have a firmer and simpler grade of organization than any other part; and, being the only bones exposed to sight, have an insensible and inorganic coat of enamel, to protect them from external injurious influences. Of course I deny that they are inorganic, insensible substances, held in their places merely by the mechanical embrace or adhesion of the membrane surrounding and lining their roots.

In conformity with the above opinion, I believe that the diseases and decay of the teeth may be attributed to both internal constitutional causes, and to external mechanical or chemical influences.

Those who hold the contrary opinion, assert, that the teeth, being not organized, and not sensible, are not affected by internal or constitutional causes at all, but are subject to decay from the action of external influences alone—principally from particles of food remaining and putrifying or acidifying in the mouth. Of course they assert that *all teeth*, if kept always perfectly clean, and free from the lodgment or adhesion of remnants of food or other foreign matter, might be preserved from decay through the whole of life. In their statement, but little or no account seems to be taken of the more or less dense texture, or probable variation in the chemical component parts of the teeth of different persons, which circumstances might occasion great difference in the action of external influences upon them.

Every dentist must have witnessed cases of persons above fifty years of age, with the teeth all sound, or perhaps one beginning to be troublesome, who will acknowledge that they have never cleaned their teeth; while many young persons, of delicate constitutions, who endeavour to keep their teeth scrupulously clean, have many decayed, and others beginning to decay in succession. I do not mean to infer that cleaning the teeth is injurious, but to show that cleanliness alone will not prevent decay, and that constitutional, as well as external causes, will produce the destructive action. In fact, inflammation, arising from unseen and unknown causes, or which may sometimes be traced to a cold settled in the jaws, from exposure to a current of cold air. After such an event, teeth on the side most affected have been known to decay very rapidly. I must, however, forbear adducing any more facts, but proceed to a more useful and agreeable task—the consideration of measures, remedial and preventive, for the diseases to which the teeth and gums are subject.

1st. External injurious influences, to which some teeth, from their primitive texture or form, or both, are more liable than others. The grinding surfaces of the molar teeth are uneven, with points and hollows. The formation of the enamel commencing at the points, in its progress meets in the hollows, and forms a suture or furrow, sometimes with deep crevices. These crevices afford secure lurking places for the remnants or pulp of food, which it is difficult thoroughly to brush out. Decay often commences in such places, and also on the sides, where the teeth meet in contact, or any other crack or crevice that will afford the injurious lodgment.

The teeth are sometimes so crowded, as by the pressure of their growth to crack or indent the enamel of the sides, and so invite an entrance to the enemy. In the latter case, a thin file passed between the teeth, to take off the enamel, is very useful, if done before decay commences. In all cases, the frequent and careful use of the brush, to keep the teeth and interstices entirely free from deposits of food, &c., is indispensable for their well-being, and would, no doubt, be the means of preserving many from decay.

2nd. Decay originating from internal or constitutional causes, does not seem at first sight to be so much under the control of the individual. Unquestionably the constitution derived from parents, or modified by treatment in infancy, is not so. We may hope that better knowledge and simpler habits may improve future generations, and, if cherished and adopted, greatly benefit the present. You have already shown us that most or all of our diseases are the consequences of our complicated artificial habits of self-indulgence, in opposition to the natural laws and affinities of our being. To pursue that course best calculated to preserve the general health of the system, is also most conducive to the preservation of each part. With your general and detailed instructions on that subject I cordially agree, and believe if they were generally followed the teeth would be preserved entire to the end of life. Diet, I am convinced, is the most active modifier of the well or ill-being of the teeth, both as regards kind, quality, or quantity. Repletion of any kind is more or less injurious to the teeth and gums. The latter, by it, are kept in a swollen, spongy, inflamed state, that ultimately dissolves or separates them from the teeth, and causes these to become loose, and fall out quite sound. The teeth, from their dense texture, being less yielding and elastic than other parts, are liable to be injured by great or sudden changes in the system, or by the external action of heat or severe cold. Hot food or drink is injurious to the teeth as well as to the stomach, and ices put suddenly in contact with the teeth are also injurious.

The union of animal food and fermented liquors I consider extremely injurious to the teeth and gums. It occasions the loss of teeth, not only by decay from internal and external action, but, by its inflammatory effects upon the gums, produces the dissolution of the living union with the teeth before mentioned. It also causes a much more copious deposit upon the teeth from the saliva, of a calcareous substance, called tartar, resembling the deposit in boilers and kettles. This substance is a most insidious enemy to the teeth, because it does not injure *them* primarily, but, by gradually increasing in quantity, it first pushes the gums away by mechanical pressure, and then produces inflammation in them; so that, both by mechanical and inflammatory action, the teeth are drawn out, killed, and of course lost. In some cases this deposit is rapid and excessive, and requires to be frequently removed by the dentist, or the teeth would be quickly ejected from the mouth. But the most insidious mode in which the tartar exhibits itself, is when it appears to ooze from the root of the tooth itself, in the form of little nobs or tubercles, all over down to the point—thus interposing an

enemy that rends asunder the union of the gums and teeth. This mode of its exhibition evidently proceeds more directly from a constitutional source than the deposit or precipitate from the saliva—although both I consider the result of the juices formed from the food taken. Our temperance societies, by persuading many persons to abstain from all fermented liquors, have been great friends to the teeth, as I believe that both decay and tartar, the two great diseases of the teeth and gums, are diminished in frequency and intensity in the mouths of abstainers.

But experience and observation have convinced me that the teeth and gums are in the most pure, healthy, and durable condition in the mouths of persons who adopt the simple diet you recommend—viz. fruits, grains, other vegetables, and pure water. In such mouths tartar is rarely, or but little deposited; the teeth look clean, transparent, and vitally healthy; the gums are firm, sound, and closely united to the teeth, free from inflammation; the insidious enemy that rends them asunder banished; while decay is a much less frequent visitor, and I hope, by continued obedience to the laws and affinities of our threefold nature, will be ultimately also banished. J. G. P.

THE RELATION OF MATTER AND MIND.

Inasmuch as external objects cannot at all act on the organs of the mind, either through the medium of the external senses or in any other way, it is utterly impossible that the fulfilment of *its* nature in Love, Light, and Life, through the medium of the physical organization, can consist in a *re*-action of Mind upon Matter. If, in considering the relation between mind and its organization, and attributing thereto the duality you propose, a priority is to be granted to either, it is so evident where the action is commenced, who is the actor, and which is the re-actor, that a subtle philosophy is only needful to be called in when the truth has to be mystified and obscured. To disprove the oft-repeated assertion that objects strike the mind, seems about as insulting a process to the hearer's understanding as would be the attempt to show that the trees, the clouds, the sun, the stars, are not really, actually, voluntarily, and of express design, running after him, to knock at the doors (his senses), to enter his house (the mind). It were about as rational to assert that the poker jumped up, and, striking the man's eye, committed an action of assault and battery, in the legal world, as to assert that, as an object, the poker strikes the mind's eye, and so becomes an actor in the psychological world. Grammar, which is the *common expression*, confirms the fact as perceived by *common sense*. In language, the actor is never the object—the *subject* acts; the object is always acted on, and never acts. The moment that action is to be attributed to anything, it is taken out of the objective, and put into the subjective case. It is, therefore, as far as words are concerned, quite disallowable to assert that "objects" are the actors. Suppose this to be conceded, and these terms given up, then the assertion remains naked, "matter acts upon mind"—a position difficult indeed to disprove, but tenfold more difficult for the real human being to maintain.

Manhood itself consists in the freedom, and power, and activity, and skill, and love, in using its organization or instrumentation amongst, in, and upon the objects of its activity. Man is man so far as he thus is and thus acts; the same being, when acted upon by things or "*objects*," must go by another name. But the fact is, that no physical thing can reach the man himself. Granting an active power to matter—individual volition to

particular parts of it, if you wish—still its actions cannot positively and absolutely reach the man—they cannot even touch the mental organization—they can only impinge upon the external or physical organization. All that extent of active power which a one-sided philosophy concedes to physical causes, is merely of a negative nature.

Because a violent blow on the brain shall prevent any further physical manifestation of mind from the being so assaulted, I am not entitled to jump at once to the conclusion that mind itself is wholly dependant on matter. Because an injudicious farmer shall have a series of bad crops, I am not to conclude that vegetable life and growth are dependant upon human skill. Because I have a power to modify, I must not run at once to the extreme point, and assert that I have the power to create. We must, therefore, discreetly distinguish between the positive and the negative—the objective and the subjective—the apparent and the true. Let us not huddle up into confusion those considerations, which, to be clearly understood and correctly applied, must be a little diffused. Let us take care, as a grammarian would say, to keep the Nominative in the right place; let us take care, as a socialist would say, to give a proper position to circumstances. The rights due to both are to be conceded.

Man, then, I would assert—"Man, by his organization, acts on objects." The circumstances, according to my judgment of the social theory, consist of the organization and the objects; but neither of these is man himself: nor do both of them unitedly make man. The circumstance—a word which signifies those things that *stand round* something else—are not the thing, or the man, circumstanced, or round which or whom they stand—"Man acts in circumstances." Now, although the individual action may, in any particular case, be peculiarly acted by the man, and although the results may differ considerably in mode, and shall even appear to some observers to be quite opposite to the end designed, yet in all such cases whatever the man is the primitive original actor. He is the nominative to the verb—he governs it, and through it, the object or result: and in no such fact is man acted upon by anything which to him is an object. But seeing that if man, as the actor, is always the same, and the results differ sometimes so widely, philosophy is justified in stepping in to inquire how this discrepancy happens. Yes, but philosophy departs from her duty, when, in order soon to return to rest in her velvet soft-cushioned arm-chair, she hastily decrees that circumstances are all in all. "Man is one—yet the results are ever variable—I have discovered it," she says; "the circumstances are ever variable; therefore circumstances are the *causes* of all action, all in-action, all re-action." But what a large *non sequitor*—what a wholesale mistake! Would it not be enough to say of circumstances, that they are co-active with man? that they step in, after his first impulse or desire, to mould and shape his act, though not to be the actor? That the actor acts actively, that the circumstances co-act co-actively, or co-act passively, would surely be enough to grant to those circumstances which are of the nature of organization or instruments. The musician is the same being, whether he play upon a flute or a clarinet; and he modifies or circumstances his breath first in one and then in the other. Granting that the instruments are beyond his power, the breath which is breathed through them is no less his; and who will deny to the musician the origin of the music?

It is beautiful thus to witness the spiritually-minded and the materially-minded arriving here at one point, namely, that there is another power besides man himself. The former would perhaps give an interior operation only to this other power; the latter, it seems, grants to it an exterior work-

ing alone. The philosophy which should admit the twofold fact, would admit the twofold operation, and is prepared for a twofold result. The true socialist does not, therefore, seek "to improve the circumstances, to have the physical organs as complete in their construction, and as pure in their qualities, as possible, in order that they may become proper recipients for the occupier, and the ground-work or foundation of man's character." The foundation of man's character is the Love thereof, which is the Life thereof; and the power of conditions can be extended no further than the furnishing those elements of which that Love makes increment or food. The action upon such elements, the laying hold of and assimilation of such elements, are always man's acts—the acts, in short, of the actor. To each of man's natures proper conditions are to be furnished: the wood of the tree for his habitation, the vegetable fibre for his clothing, the fruit for his food. If an insane rapacity have transposed these conditions, and have held out a stone to the nature which asked for bread, we must not build up a philosophy to correct the error as erroneous as the system we would rectify. The immense negative power which man has with relation to universal power, does not elevate him to an equality with that power. Because I can enter an orchard with a hatchet in my hand, and in one short day fell many trees of twenty years' growth, I am not at liberty to assert that I can *make* the trees grow. I can spoil twenty beautiful watches in twenty minutes, but I cannot make one. There is to be found in circumstances, which may be said to stand to man—as above I have placed man with relation to universal power—a large negative power or force—a large deteriorating or obstructive power. But these facts will not justify me in the attribution of a positive or absolute power. Modification and creation are distinctly two. The true cause is always one—the secondary causes or "circumstances" are manifold. The real, true, or primary cause, which ought perhaps to be called the End, is always hidden. The first apparent cause may, however, be distinguished from the auxiliary causes or conditions; and it is upon this point that he who designs the progression of man should be particularly clear. It has long been seen by many that the social theory is involved in something like a dilemma; for it is asserted that man is the creature of circumstances, and yet he is called upon to make new circumstances;—evidently a logical difficulty, and out of which I think the subject would be brought by considerations of the nature recommended.

TO THE RATIONAL SOCIETY.

FRIENDS,

As there may be some members of your Society who feel interested, from the public position which I have held among you, in hearing what course I have taken since leaving the Harmony experiment, I take the opportunity of the publishing of the *New Age* to address you from the Concordium.

After spending a few days with some friends near Portsmouth, I came to this place, intending to remain a day or two, and then proceed to spend some time in London. I found, however, such a generous and cordial reception, and was so interested in much that I saw and heard, that I resolved to make my visit to London as limited as possible.

I have, therefore, since then, spent the greater portion of my time here, and believe that I am daily adding to that experience which will be neces-

sary for those who are called upon to act the part of pioneers in the great work of human regeneration which has to be performed. Having devoted myself to the progress of humanity, I much rejoice that I have been called upon to witness so closely an experiment for that purpose, formed upon such high and noble principles as have actuated the Founder and Pater of the Concordium, which is being carried into effect with a simplicity that forms an excellent sphere for the developement of the moral feelings of those associated there, but will also give them an economy that will soon render them independent of all the attacks that the outer world may bring against them.

Since I have been residing here I have had much interesting conversation with the Pater on his views respecting associated life; and I may truly say I have been instructed by much that I have listened to; and the ideas which my own experience at Harmony gave me of the necessity of far more attention than is generally considered necessary, even by the most advanced of those who call themselves Rationalists, being given to self-culture, is much strengthened.

We have, I fear, hitherto depended far too much on the procuring of land, labour, skill, and capital, to the neglect of that strong individual self-examination which is necessary to determine whether we are actuated by that Spirit of Love which can alone give life and vigour to a system that has for its object the universal happiness of man.

My mind and feelings were very strongly mixed up with the Harmony experiment, and I felt very high pleasure in the duties I was called upon to perform there; but I am well convinced that my removal will prove highly beneficial to the general progress of the cause of human regeneration.

I have gained by the change a calm and attentive survey, not only of the position of your Society, but of the measures necessary to be adopted to effect the object you ardently desire. You well know that I have always been of opinion that we could make no progress unless in unity; and I believe a short time will enable us to discern that unity on which alone practical operations can be safely based.

Differing in opinion, as I did in practical measures, with your venerable Founder, and with some of those to whom you had committed the administration of your affairs, I felt it my incumbent duty not to impede their operations; but the cause you have espoused is as dear to me as ever, and will continue to receive my most devoted energies. I have had several applications made me as to the course I intend to pursue in future; to these I would reply, that I believe nothing can occur to prevent my devoting myself as practically as possible to the universal good; but for the present I must wait the unfolding of future events. I would not take any step which may bear the construction of being an impediment to your venerable Founder and his associates; but should they find their course impractical, I would strongly urge upon them the necessity of paying strict attention to inward being, as well as external circumstances.

We may all be well assured that the day is at hand when the present divided system must give place to one of union. The old things of the world are most rapidly passing away, and men are becoming extremely agitated regarding their individual positions. The system which you advocate is truly a rational one, and will supply those conditions which will develope in the best manner the mental and physical qualities of man; but I think you will have to seek and to appreciate those high, noble, and loveful natures, which can alone, in the transition state in which you will be for

some time placed, give that direction to your efforts that will lead to successful results by more fully developing the moral.

That you may be directed in the way that leads to all good, and that your example may speedily be made general, is the desire of

Your friend,

WILLIAM GALPIN.

Some of our readers will be glad to hear that our friend Henry Gardener Wright is safely returned from America. His sympathies are not at all in harmony with their democratical government; neither do the tone and character of the Americans generally so far please his taste as to induce him to remain in that country.

Charles Lane's experience is rather of another order. He is pleased with much that he has met with there, and this has resulted in the purchase of 90 acres of land, upon which he, with several united friends, have commenced operations. Mr. Lane says:—"It seems to be agreed on all hands, and we have opinions from many practical men, that we have not made a bad exchange, even in the commercial sense, of our cash for land. Only think, ninety acres, every one of which may, in a short time, and without much outlay, be brought into a state fit for spade culture, and much of it very good land, obtained at the rate of 20 dollars, or only *four pounds per acre, freehold.* Recollect, too, this includes fuel and some building materials, for there are 14 acres of wood, including many trees of eatable nuts; and still only 30 miles from a metropolitan city of 110,000 inhabitants. The land is most beautifully disposed in hill and valley, and the scenery is of a sublime and elevating character. Water abundant and excellent, and the springs being on the hill, it may be conveyed anywhere about the place for irrigation, &c. As is common in this district, the principal part is meadow and pasture; but we shall go on ploughing up as much as possible, sowing crops of clover or buck wheat, and turning them in, so as to redeem the land without animal manures, which in practice I find to be as filthy as in idea. The use of them is disgusting in the extreme. At present, we have about 4 acres in maize, 1½ in rye, 1½ in oats, 1 in barley, 2 in potatoes, nearly 1 in beans, peas, melons, squashes, &c.; there will be some buck wheat, turnips, &c., making in all about 11 acres arable. We have no wheat this year. The grass promises well, and we may possibly cut 200 dollars' worth; but by hired teams we are now turning up one piece of 8 or 9, and and another of 5 acres, and mean to attack another of 4 or 5 for our next year's homestead or garden, should we obtain the means of building. The hill side of 12 or 14 acres of pasture is also to be ploughed directly if we can; so that the work of reclamation will go rapidly forward. There is a large piece of peat land, as black as ink, which, mixed with sand, makes a most productive soil, valued at 200 to 300 dollars per acre; and there is sand on our lot within 100 yards. We have been much plagued, and a little cheated, with the cattle, but our stock is now reduced to one yoke of oxen."

"There is a Shaker village in this township, about four miles from us, and Mr. Alcott and I visited it about a week ago, to buy seeds, &c. of this 'United Society of Believers,' which is their proper title. We found them much more lively in mind than we expected; indeed, upon their peculiar point of abstinence from marriage they are as zealous as recent converts. You would approve many of their plans and practices, I am sure. The order, cleanliness, and quiet of the place and people are extremely attrac-

tive. As there are only 38 children under 16 years of age, none being younger than 4, in a family of 200, they are, with comparative ease, enabled to preserve the sacred condition of domestic serenity. We purchased their publications, and there is much sympathy between us, especially towards me. I should like you to read these books, as the language is plain and the statement complete. Try if you can obtain in London 'A Summary View of the Millenial Church, or United Society of Believers, (commonly called Shakers,)' printed at Albany, 1823; the price is about a dollar."

The visit of the Teetotal friends from Greenwich took place on Sunday last. About twenty, besides our own family, attended, with much satisfaction, a lecture given by Mr. Galpin, who yielded to the solicitations of Mrs. Sharples to officiate in her stead. The friends dined with us, and afterwards proceeded to Hampton Court; but owing to unfavourable weather, and some misunderstanding with their driver, they could not return our way—therefore, their evening visit was prevented.

ORIGINAL VIEWS ON MESMERISM.

Mr. Editor,—In the extract that appeared in your last number under the above heading, are statements which to the scrupulous reader may not seem in strict accordance with certain facts exhibited by this maiden science to a wondering world: it may, therefore, be necessary to explain or express more deliberately the *same views*, in order that the Spirit Law may be made more manifest on the subject that has thus presented itself to my mind. The statements to which I allude are the following:—1st. "The subject can *only* act by and through the medium of the operator." 2nd. "The operator imparts or infuses, by the mode of manipulation, a portion of the magnetic influence *(previously received)*," &c. It may be remarked, respecting the first statement, that cases have occurred where one person has performed the mesmeric action, and another has come forward, who, by the usual modes of exciting cerebral activity, has succeeded in eliciting certain manifestations. This stands at variance with the term (only) made use of, while it concedes harmony with the general views entertained, as it confirms the opinion that the party operated upon has (instead of receiving) been divested of his magnetic influence, and thus being rendered a complete negative, is in a great measure susceptible to others. But that a distinct and peculiar relationship at the same time exists between the operator and the operatee, is admitted by the observations of many whose authority rates high among the mesmerists of this country.

Mr. S. Hall, when lecturing at Middlesbro', was requested by an audience to operate on one of their own town's-people, one of whom presented himself on the platform for the purpose. Mr. Hall was willing to make the experiment, but observed that the young man might not be susceptible to his influence; when Mr. R. Walley rose and proffered to relieve him of that part of the business, as he had operated successfully on the candidate on a previous occasion. He accordingly commenced the mesmeric or inspiring process, and in less than five minutes all conscious vitality converged in the operator. Mr. Hall then proceeded to operate on the different organs, but with partial effect; and declared it as his opinion that he would have been more successful had he performed the mesmeric action himself—indeed, such is the intuitive conception of mesmerists in general of their hypostatical relationship with the mesmeree, that many are unwilling that others should come in contact

with them, lest it should produce what is called cross-magnetism, which is apt to result in rigid and dangerous catalepsy. In the case of community of sensation the statement is expressly borne out.

In a case that recently occurred at Sunderland, a phial containing *Liqu' amonia*, of a strong and pungent quality, was applied to the smell of a respectable person, placed between the operator and the subject, when the only effect experienced was that produced upon himself; but when applied to the smell of the operator, the sense was very keenly felt by the subject. The phial being next applied to the subject himself, no effect whatever was produced. I have heard of no case where this astonishing phenomenon has been exhibited except through the medium of the operator. It would be easy to test the views here entertained by experiments similar to the above with those having extensive practice in mesmerism in the case of clairvoyance. A description of things might be required which meet not the visual organs of the operator, and, if accurately given, the fallacy of the opinion that "the subject acts through the medium of the operator," must at once be admitted.

Having gone to a greater length than I intended on the first statement, I will defer my remarks on the second until my next, should this be deemed worthy of a place in your present number.

R. HODGSON, *Potteries.*

HOME.

WHO has not known, who has not felt, in the inmost recesses of his heart, the delights of home? Whose heart will not warmly respond to the sentiment of the poet, "search the world over there is no place like home." Who has not in his youthful days, when for the first time he bids "farewell" to his fond parents, and received the first parting embrace from the loved group of brothers and sisters, who have hitherto been his constant companions, to pass a few weeks with an aunt or cousin, felt that he would gladly relinquish all the anticipated pleasures of the visit, rather than leave his "home, sweet home"? And how heavily did the hours pass away, and how dull the sports of his gay association, and perhaps ere the earth had completed one diurnal revolution, he wishes himself home again, and is sure that he never can remain until the time allotted for his stay shall be accomplished. Then for the first time he learns that the inhabitants of this world are not all like father and mother; and for the first time he sees and rightly appreciates the blessings of his father's fireside.

Our Creator evidently designed that our principul earthly enjoyment should be realized in the family connexion, and has made it a duty equally binding upon every member of the human family to exert all his power to render his home the seat of the purest virtue and happiness—the centre of attraction and love for every member. But how frequently, instead of harmony and love, and the practice of universal goodness, do we find discord, jarring, and hatred reigning in the family circle. Sour looks, angry words, and even blows, have intruded, where a few months since all was peaceful and joyous. The once kind and affectionate father has become a fiend, and the terror of those who once welcomed his return with delight. He who once provided the delicacies and luxuries of life, now eagerly snatches the hard earnings of his care-worn and heart-broken wife, to gratify an insatiate thirst for poison, and when these are exhausted, piece after piece is stolen from the furniture of his once happy home, and exchanged for the drink of death! And when these relics of happier and more virtuous days are thus

wasted, and heavy debts have been incurred, his house falls into the merciless hands of the iron-heated rum-seller, his family are driven from their once sweet home, from the spot around which all their endearing, pleasing recollections cluster, and cast houseless, friendless upon the cold world.

The abode of the inebriate surpasses all description. He has no home. Its endearments, that twine so closely around the hearts of other men, have long since ceased to influence him. Nor can his family enjoy a home. Poverty and distress are traced in every part of his dwelling—every countenance wears the look of despair. Peace and joy have fled before the monster *intemperance*, for they cannot dwell together. If, then, the inestimable blessings of home cannot be enjoyed by the inebriate and his family, who will not feel for them, and put forth every possible exertion to restore to them a home? Who will longer hesitate to give his example and influence on the side of total abstinence from all drinks but water, pure water—from all food but fruits and vegetables? and thus secure himself and those who are dear to him from all danger of being deprived of a happy home. Only on the sure rock of total abstinence from impurities can there be security against the loss of all that renders home a paradise.

SAMARITAN.

FREEDOM.

WHY! why! should custom's haughty hand controul
Each natal impulse of the free-born soul?
Or why should other's wills our acts indite,
And circumscribe for us the path of right?

Claim we true manhood, while we condescend
To unacknowledged rules our necks to bend—
Yield tame submission to each dark decree,
To each false law the slave and vassal be?

If we to genuine virtue would aspire,
If we would feel true freedom's sacred fire,
Then must we spurn oppression's withering rod,
And bow alone to nature or to God.

The path of good *in our own souls defin'd*,
The *law of right* within our hearts enshrin'd,
To these, to these alone, must we attend,
And unto these all other mandates bend.

Invincible in good our course should hold,
Heedless of threatening chains or tempting gold,
Or worse!—derision from our dearest friends—
Naught! naught! should swerve us from our lawful ends.

What! though the captive's clanging chains be ours—
What! though no more at large in nature's bowers
Our feet may wander, or our eyes enjoy,
Or friends sweet converse may our thoughts employ,

Still, is there not, within the virtuous soul,
Powers which no tyrant hand could e'er controul;
Joys which alone to conscious truth belong,
That far outweigh the gloss and pride of wrong?

And e'en should death his horrent visage rear,
That fills all meaner hearts with slavish fear,
Ne'er should he scare us from a just intent,
Our purpose with our lives securely blent.

To give our latest breath to virtue's cause,
Dying, to trample on unholy laws—
To dread no ill save vice or slavery,
This, 'mid dungeon gloom, is to be *free*. M. D.

DOMESTIC INFLUENCE.—Guard your children against any injurious influence at home. Suffer no person to live in your families whose sentiments, or habits, or manners, or temper, may corrupt your children. Guard your tender offspring from all selfish influence as the apple of your eye. Have no person in your house who will tell them foolish stories, talk to them about witches, or anything of an impure nature, which ought not to come before their youthful minds.

Proposals for re-publishing, in small octavo, price Two Shillings, 'A Lecture to Young Men on Chastity,' by Sylvester Graham.

THIS work has passed through seven editions in America, where its invaluable worth has been appreciated; and great benefit has, doubtless, been experienced by the young men of that country. Specifics and quackery we have here in abundance for the cure of diseases; but this work is designed to *prevent*, not to cure the evils, which, through ignorance and ungoverned feeling, so fearfully afflict the rising generation.

The work will be put to press as soon as sufficient subscribers shall be obtained. It will be neatly bound in cloth, and delivered to subscribers at 1*s.* 6*d.* Published by R. BUCHANAN, 3, Holywell Street, Strand, by whom subscriptions will be received, or names of subscribers taken. Also at John Street, Whitechapel, and South London Social Institutions.

The following are notices of the work by men of literary and medical eminence in America. Mr. C. Woodbridge writes as follows:—

"We are rejoiced to see a work published in our country, on a topic in physiology which the 'artificial modesty' to which we have formerly alluded, has covered up, until a solitary, but fatal vice is spreading desolation through our *schools* and *families*, unnoticed or unknown. The experience of teachers, the case-books of physicians, and the painful exposures which accident, or the dreadful diseases which follow in its train, have occasionally produced, have at length forced it upon public attention; and we hope it will not again be forgotten. The work before us is the result of extensive observation and study;—its usefulness has been tested by its influence as a lecture; and its views of this evil are in accordance with the experience of the few teachers whom we have known possessed of the moral courage to encounter it. We would offer it to those who have earnestly desired a work on this subject, as one adapted to their purposes. We would recommend its perusal to every *parent* and *teacher*. We would warn them that those who have been most confident of the safety of their charge, have often been most deceived; and that the youthful bashfulness which seems to shrink from the bare mention of the subject, is *sometimes* the blush of shame for concealed crime. We feel bound to add, what abundant and decisive evidence has shown, that ignorance on this subject is no protection from the vice;—nay, that it is often the original cause or encouragement of it; that it gives tenfold power to the evil example and influence which are so rarely escaped; and that a cure can be effected only by the most careful instruction and long continued discipline, both physical and moral, directed by sad experience, as is presented in this work."

The following brief, but highly valuable testimony, is from the distinguished superintendent of the Massachusetts Lunatic Hospital at Worcester:—

"DEAR SIR,—The subject of your Lecture to Young Men has been much neglected, although of great importance.

"This Lecture, while it sounds the alarm to the young, will not fail to awaken the attention of parents, if once perused. It is couched in language as delicate as the nature of the subject will admit, and may be read with propriety and benefit by all.

"The evil of which it treats, if I mistake not, is more extensively sapping the foundation of *physical vigour* and *moral purity*, in the rising generation, than is generally apprehended even by those who are awake to the danger, and who have witnessed the deplorable influence of it upon its victims.

"Yours, with respect,

"Worcester, July 15, 1835." "S. B. WOODWARD."

The following is from Dr. Alcott, the Editor of the Annals of Education, and the Library of Health, and author of the Young Wife, the Young Mother, the Young Man's Guide, the House I Live in, and several other valuable works:—

"Dear Sir,—The subject of your Lecture to Young Men is one of immense importance, and demands the profound attention of every friend of man. It is vain longer to shuffle it off, when those whose opportunities best qualify them to give an opinion, do not hesitate to say that solitary vice is rapidly gaining ground among us. It is a subject which must be met.

"In this view, I rejoice to find that an increasing demand for your little work has justified the publication of a second edition. I rejoice, especially, to see such sound principles in physiology inculcated and warmly enforced. With the corrections and emendations which you will now be able to make, I have no hesitation in saying that it ought to be circulated throughout our country. It would thus not only save many a young person from the murderous fangs of quackery, but, what is much better, it would prevent the necessity of his applying either to quacks or physicians for relief from a situation in which he ought never to be placed.

"Accept, dear Sir, my best wishes for your success in the department of human effort to which, by your pen and your tongue, you have devoted yourself, and believe me,

"Yours truly,

"Boston, Jan. 7, 1837." "WM. A. ALCOTT."

The following is an extract from a letter written by the chaplain of one of our New England State Prisons to a brother clergyman in a neighbouring State:—

"My Dear Sir,—For the letter and copy of Graham's Lecture to Young Men, which you were so good as to send me, please to accept my sincere thanks. A better service you could scarcely have done me. I have obeyed you. I have read the book *three* times, and derived more benefit from the last, than from either of the other readings. I like this book. Why is it not in the market? Why is it not in the hands of every young man, especially in cities, to counteract the influence of indecent pictures and corrupting books? A young man here in prison from one of the most respectable families in one of the principal cities of New England, gives me a painful account of the ease and frequency with which books of most corrupting character are circulated among the youth of both sexes in high and low life in that city.

"One excellence in Graham's Lecture, as it strikes me, is, that it is so purely philosophical. Even an atheist might see force in his statements. A man must deny many of the best established principles of science, before he can deny most of the conclusions to which the lecturer comes.

"May 7, 1836."

To Correspondents.—Several of our Correspondents having strongly objected to the proposed alteration in price, &c., of our Journal, we have determined to continue it at Twopence for the present.

Just published, price 1s. 6d. (in Spanish,)

COPY of the "EXPOSITION" which Mr. RAMON SALVADOR has sent to the French Embassy in London, (directed to the French Government,) to justify—1st. His political opinions and patriotic sentiments, as also his conduct during his residence in Paris. 2nd. To demonstrate that his expulsion from France has been most arbitrary, which may be deduced from the tenor of the expulsatory decree, in which the ridiculous alternates with the contradictory—without even the form or appearance of justice. 3. To establish that this act is derogatory to the honour of France, and prejudicial to the interests of her people. 4. To demand that a French tribunal may be nominated to try him, there to be accused and condemned, if in anything he may have become amenable to the French laws, and that he may defend his honour and innocence.

R. Buchanan, 3, Holywell Street, Strand.

ERRATUM.—In page 74, nine lines form top, for "but" read "and."

Concordium Press, Alcott House, Ham Common, Surrey. Published by R. Buchanan, 3, Holywell Street, Strand, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

Legislation can no more decompose human selfishness, and bring it into divine assimilation, than it can decompose the winter, and bring it into summer.—GREAVES.

No. 9. Vol. I. SEPTEMBER 1, 1843. PRICE 2d.

A VOLUNTARY POLITICAL GOVERNMENT.

(Continued.)

SIR,—Supposing any light to have been thrown on the above subject, and a conviction to have been produced that the present forceful order of things is inconsistent with the principles we know and acknowledge to be true, the question will naturally arise, "What are we to do?" As the religious teacher would answer when such a question is put on the deepest ground, so I reply, "Do nothing." Whenever events turn out unhappily, we have to adopt this course. It is the best medicine, whether the mind or the body, the Church or the State, be sick. Sometimes there may be some obnoxious result of human activity in the way, which human activity may remove, but generally human passivity is the preferable principle. In this case, at all events, there can be no hesitation in presenting the medicine of passivity. "Leave it alone," is our best treatment. Like all our enemies, State oppression will die of itself if we meddle not with it. If there be a voter in the land who knows not how to take moral care of himself and family, I am sure the State will not help him in that respect; so that he gains nothing by contact with it. So far as he does know how to exercise such moral provision, let him do it with all diligence, and in that act acquire more ability. Let every one expend his energies within doors, and, by moral means, perfect domestic and family order. No argument is required to show that if this were done in *every* house, no State legislation, and scarcely any township legislation, would remain to be done. But the remark will be made that *every* house and *every* person is not thus morally regulated; so that it is absolutely necessary to introduce the influence force. Does, then, this introduction of force pleasantly and effectually settle the matter? Indeed not; it is just seconding the immoral beginning, and multiplying it exceedingly. Now, I submit that this is the true way of looking at the maker. The bad subjects of the State are amongst our neighbours; they are very few, one in five hundred perhaps originally, whom our injudicious treatment augments fourfold: whereas if we met them at once on moral grounds, we could manage at a much smaller cost, with a very much better result. Why should we make this public and congregative noise about such an event as a robbery or a quarrel? If a person should fall into the river, we all run to help him out, and not a man of us but would be glad to lose the whole day in his restoration. We should do so singly with joy, and never think of calling a town meeting to debate the subject. Why not then, when a neighbour has fallen by bad education, or unhappy organization, into the flood of immorality, should we not willingly and spontaneously make the same sacrifices to help him out? By so much as the soul is more precious than the body, we should fly to submit still greater offerings.

This is the very pith and heart of the subject. If the evil elements in

society were thus encountered at their sources, there would be no occupation left for the constable, the jailor, and the executioner. Much cheaper too such a system would be. Men appear to think they are gainers by making these public officers to do the business which privately and properly belongs to themselves. Individually some of the wealthiest persons may be money gainers by this arrangement. But morally and sentimentally they are great losers. And taking the whole of society into consideration, the fact becomes very clear that it is a losing plan. For, besides the cost of managing the original wayward members of society, there is added to it the vast expenditure for the extraneous machinery of judges, prisons, chaplains, and the host of subsidiary instruments. And all this because there are a few bad boys in the town, or a few bad men in the State. If not on this account, why at all is the machinery of State government kept in existence? The good, it is confessed, require no such coercive control. They in fact, however, erect this machinery: they sustain it, and what they have now to see is its unfitness for its purpose: what they have now to say to each other is, "Why, friends and neighbours, should we prolong this incongruous state of things which we have made? We made it, and we can un-make it. Let us try if we cannot work out something better suited to the present condition of mankind."

When the North American republic was founded, it was an established axiom in the world, that governors and governed were two distinct races amongst men, one of which was born to submit to the other, just as is now held to be the case as to blacks and whites. But a successful experiment for above sixty years has demonstrated a different principle; and we have advanced a good way into the truth that governor and governed may be one. This is proved as far as the whole mass is concerned. Now we have to prove the same fact in every individual. We have to show that one hat can at one moment cover both these characters. Instances not a few can be found amongst our private acquaintance of persons who withdraw as much as possible from interference in political affairs of any kind. These are generally the highest moral beings which society contains: which is in fact the reason why they shrink from intermeddling with affairs of State, necessarily as they are of an immoral tendency. We must do our best to let this sort of mind be multiplied until it spreads all over the land; and the government of force be left to die off at leisure, superseded by the government of love and sound sense.

Were a true parent unfortunately to have a child of decidedly vicious organization, would he, for the purpose of being rid of such a trouble, thrust him forth into the street to be derided and hooted by other boys, or would he wish to foist him upon his neighbours? Would he not rather, both in love for his boy and his country, endeavour to the utmost to reform his character and elevate his sentiments? Very much like this is the picture of society. The criminals are our mal-organized brethren. And let it be continually remembered that it is on account of these, on account of a comparatively few, unfortunate near relations, that we commit such a series of unprincipled, costly, and destructive actions. On what poor pretences may a vast superstructure of actuality be erected. Would it not be a preferable plan for every town to set its own criminals to work in the fields, or the shop, before they have grown into desperate characters, instead of passing them through state trials and state prisons? If it is yet premature to expect every separate family to ensure the moral conduct of its own members, it would be some little amendment of our present system to let each group of families take upon itself its own responsibilities.

Thought, kindly, loveful thought, I am sure will soon engender an improved state of things. As to any hope for human advancement based on the present order of brute force, it is quite absurd. It has been tried in every conceivable shape, and has failed; and it must fail. The representative system altogether is worn out. Cunning as well as force is insufficient now to help humanity one step forward. It is the third principle alone in which rational hope abides. We must begin with confidence in the inherent goodness in humanity; and so beginning we shall be sustained. Love, love only can rule men efficiently now. Commanding talents, like commanding force, must be laid at the feet of the benign nature in man. We live for this or we live for nothing. At last we want to come round to this point; and I suppose that all the struggles of the day, multiform as they appear to be, have for their common centre, the empire of love on earth. Reform, abolition, social projects, church, state, prisons, aye, even war, must pretend to support the reign of peace and love on earth. The debateable points refer only to the best and shortest way of ensuring the triumph of goodness. The direct and immediate object in these letters has been of a very humble, and you may say very limited kind. I have merely sought to show what an obstacle to true progress the State now is, and how easily it could be set aside or avoided. Easy as it is, however, it will be needful for some persons to experience some inconvenience, or worse, in order to clear the ground of the incumbrance.

C. L.

THE TRUTH ON BAPTISM BY WATER,

According to the Doctrine of the Communist Church.

BY GOODWYN BARMBY.

The truth on Baptism must now be wholly revealed. Behold the petals of yon lily soiled with the dust of traffic! A shower cometh in the sunshine—they are washed by its mild baptizings into their native purity of hue. Behold, again, the lotos on that sacred Nile river, how its bright blue corollas and dark green foliage have lost their lovelinesses under aligator-slime. The tide riseth, Egypt rejoiceth, they have an ablution worthy of Islam, and are cleansed. Behold, once more, how the grass is withering under the scorching heat of noon. The evening cometh, and with it the glorious commoness of dews. Each dew-drop is a baptismal font—a pellucid spheral bath, into whose delight each grass-blade plunges; and in the morning the late drooping meadow is green and sparkling, and every individual plant of its emerald society up-riseth itself in its beauty, and grows joyously towards the heavens. Whosoever seeth these things, beholdeth the divine institution of baptism.

The universe is the great baptistery of God. The fish, and all clean birds and animals, which are uncontrolled by the evil power of humanity in its fall, plunge into the baptismal tides, and rejoice in the lavements of the many waters. The oceans, Atlantic, Pacific, or Indian, spread out their shell-strewn beaches for the thrown-off vestments of the bather. Pearled shells and rosy reefs of coral are held out by God as attractions for the adventurous diver. The Thames, Tweed, Wye, and Shannon, are gloriously designed as baths by the Divine. Indus, Ganges, Danube, Euphrates, Volga, Nile, Mississippi, and Amazon! oh, how widely majestic rivers do you flow with your ablutions; and thou, oh unfathomable Niger! St. John of Rivers! preachest, as men have heard, for more than 1,100 miles, the sacred rite of baptism.

Nor does the scripture of external nature alone reveal to us the divine

ordinance of baptism. God has also revealed the sanctity of the act of ablution in the pages of the human being and its societary manifestation throughout the cycles. All history, which is a record of God's providence, displays this. The Egyptian hierarchy sanctified the rivers of their country as places for baptism. Moses prescribed purification with water. Lycurgus, the inspired legislator of the Spartans, directed bathing in the Eurotas. St. John the Baptist, by the stream of Jordan, baptized Jesus, and the great Arabic prophet Muhummed strictly ordained ablution in the Koran. In fine, religion, legislation, and science, have each consecrated, directed, and utilized the bath for the temple, the fields, and the house.

The Apostles of God, whether ecclesiastic, politic, or domestic, have recommended the rite of baptism. I come not to do away with the mission of these men, but to extend them, and to fulfil the prophecies. I come not to do away the good which others have done, but to enloven, enlighten, and enable further the sons and daughters of our earth. The churches have been divided into two main sects upon baptism. The one, the pædo-baptists, is founded upon the advocacy of infant baptism; the other, the ana-baptists, upon that of adult baptism. Both are relatively right, but both are absolutely wrong.

Both are relatively right, because the waters of the baptismal font purify the infant as well as ablutions do the adult.

Both are absolutely wrong, because it is erroneous to confine a benefit, which would be common to all periods, to any individual period.

The virtue, in truth, which is in the water at one time, is in it at all times. Baptism is good both for infants and adults. Baptism should not be a rite only for a season, but one common to all seasons. The bath should not be shared only by a class, but all should become communally the elect for the baptistery; as it is not when they have just sprung from their seed, or just when they have attained their growth, that God bathes in dews the grasses of the fields, but at all ages, and from every evening unto every morning.

Why, asketh thou, is baptism regenerating or renewening? I answer—Knowest thou not the relation between matter and spirit? Know, then, that they are the two poles of the eternal infinite fact. With the movements of the one, the movements of the other accord. Better the body, and you better the heart; better the heart, and you better the body. Infinite and eternal, yea, communal, is the co-operative action and re-action between the spirit and the matter, the matter and the spirit, throughout the divine communiverse.

See that passionate being, approaching some little to the image of man! How he frowns, how he stamps, how he raves! A moment he retires to his chamber, he pours the ablution from the vase, he bathes that forehead, so swollen with starting, cord-like, dark-blue anger veins. A few minutes, and he returns. His brow is calmed, and his spirit also baptizes itself with tears. Thus doth that which well affects the body, re-act well upon the mind—thus doth outward baptism regenerate the inward man.

But why, again asketh thou, is baptism a religious rite? I anwer—Knowest thou not what religion is? Know, then, that religious rites are all those uses which are unitive, associative, and communitive between the human being practising them and Divinity—nature and humanity. Know, then, that that is religious which fittens the individual for communion with God, the universe external to him, and with human society. Know this, and that likewise the word "religion," being interpreted, signifieth a binding together, an association, a communion.

Baptism, then, is a religious rite, firstly, because it fittens us for communion with God, or goodness, by so purifying the body, that the benefit re-acts upon the soul. Secondly, it is a religious rite, because it fittens us for communion with nature, by so keeping the senses, which are the organs of our perceptions, clear, that we can well perceive and adore the workmanship of the body of God. And, thirdly, baptism is a religious rite, because it fittens us for communion with humanity, because, by the promotion of bodily cleanliness, an absolutely necessary introduction to society, it enables us to move among the congregations of the faithful, in the Communion Hall, the Communitorium, and the Communistery, and thus to culture those communal brotherly and sisterly feelings, which are acceptable worship to God.

Thus do we behold, then, baptism a means of regeneration and religious rite. As such was it instituted in its imperfect phases by the Apostles of God who have gone before. But they, knowing the sinful ignorances and lazinesses of men in those states of society into which they were sent, feared in their hearts to bring forth the perfect doctrine on baptism, for the time was not then come. Some, therefore, ordained baptism for the child, some for the adult—some after this fashion, and some after that, so that they might benefit a little the churches unto which they came; but I say unto you, in the Catholic Communist Church, let baptism be communal and daily, for the ages and the sexes, according to the light within, for the virtue which is in the water at one time is in the water always; and purification of body is wanted both for the adult and for the infant—both for the woman and for the man.

There should be a baptistery established in every Communistery, in addition to those natural baths, the oceans, the rivers, the lakes, and the fountains, which the locality might supply. In this institution the sacred rite of baptism would be rendered permanent and communal; the divine virtue in water would be truly believed; and with the luxury of the baptismal floods, a spiritual purification would proceed in society.

The baptistery would be, probably, situated on the ground-floor of the temple in the Communistery. It would be divided into three compartments:—

1. For women.
2. For men.
3. For children of both sexes.

Each of these compartments would be fitted up to accord with the wants of the sexes and the ages for which they were consecrated, and would be further divided into four sections, which may be termed—

1. The Frigidary, or cold bath section.
2. The Calidary, or hot bath section.
3. The Tepidary, or warm bath section.
4. The Frictionary, or exercising section.

The Frigidary would contain the apartments for the cold baths, baths for swimming, baths for baptism, and shower baths. By it would be situated a lavement room, for the simple washing of the hands and face.

The Calidary would contain the apartments for the hot baths, vapour baths, sudatory baths, and medicated vapour baths. By it would be situated a lavement room, for foot baths.

The Tepidary would contain the apartments for the warm or tepid baths, baths with the chill removed by the heat of the sun or by fire. By it would be situated a lavement room, for particular appliances.

The Frictionary would contain the apartments for the operations of rubbing and other healthy exercises after baptism.

To each of the three compartments of the baptistery, there would also be added an Olearium, or unctuary, containing choice unguents and oils, and an Odoratum, or perfumery, containing the most delicious odours and scents, for the use of the baptized.

Such will be among the luxuries of baptism, for the faithful in religious communion—such will be among the enjoyances in communization. But in addition to the grand baptistery, situated in the temple of each Communistery, the commoners in the future would architecture at their pleasure minor baptisteries, on various scales, by rivers, lakes, seas, and even fountains, as well as in sites celebrated for mineral waters, like the Spas in Germany.

The want of baptism is a sign of Hell, and brings its own punishment with it. Uncleanliness, disease, short life, and degeneration in body and in spirit, afflict the unbaptized. Perspiration leaves behind it animal and saline deposits, which, if not cleansed away by baptism, obstruct porous action, irritate the skin, and thus re-act angrily in the mind, making it devilish and self-tormenting. Hence is baptism a religious observance.

The practice of baptism is a sign of Heaven, and brings its own reward with it. The calm, holy, and delightful feeling which ablution causes in relation to the exhaling functions of the skin, is an incentive to good actions, which are heavenly. A determination of blood to the surface, a communizing of the circulation, and a promotion of cutaneous exhalation, all re-act spiritually, and fitten the baptized being for the religious, or communitive life—for a heaven in this earth, and hence for a heaven in the life to come. Thus also is baptism a religious observance.

Let, therefore, the truth on baptism be believed on and practised. Let it not be sectionally infantine or adult, nor no longer kept in mystery, by the riddling mummeries of superstition. But let it be permanently institutional, diurnal, communal; so that from a healthy body a sane mind may be re-acted; so that that mediciner class, which now lives upon the promotion of disease, may receive a blow; and so that the individual priest-crafts of the sects may turn pale, on beholding the aurora of the religious rites of the true Catholic Communal Church.

Be it never forgotten that the efficacy in the water is ever in the water; that no symbolic ceremonies give it virtue; but that its potency is consequent upon its being a portion of the fluids in the body of God, its strength being a part of the Mighty All.

Be it never forgotten that baptism is always a sacrament, or giver of a sacred mind; and that that which has communal virtue is good at all times, through goodness.

As the Sabbath should not be confined to a day, but should become common to all days, to all societies, and to all planets; as marriage should not be confined to individuals, but should, apart from sex, become common among all peoples, between the town and the country, and between the logic and poetry of life in all its aspects; as also the institution of the Communion Table should not be confined to a day, but be shared in common on all days by all; so also do I declare that Baptism should become, as a religious rite, permanent, communal, and diurnal; and that the baptistery should be instituted for its observance in every Communitorium and Communistery to be erected in that state of communization, to the salvation of which I call all peoples, through the communion with the God who preserves water for ablution in the pitcher plant, by the communion of the saints, and in that communion of goods, an institution of God, which the poor weep for, and which the rich require when they know not what they want.

ON ASSOCIATION.

As this subject much occupies the public mind, and is one on which many theories have been propounded—one, moreover, highly necessary to be understood and brought into practical operation, before much advance can be made towards procuring a high developement of humanity, we intend devoting a portion of our columns regularly to it, in a series of articles, which shall gradually elucidate the various points in such order as shall make it familiar to our readers.

All parties are ready to admit the advantages to be derived from association, and it is being very generally adopted, although on selfish principles, in the present day for commercial, banking, and other purposes, to an extent greater, perhaps, than at any former period; but the question of human association, on universal principles, for a developement of constitutional relationship between man and his Creator, and all its consequent results, however much it may have been theorized upon, has, up to this period, received very little practical application.

It is, however, most highly gratifying to every friend of progress, to witness the deep and serious attention now given to the various theories that are propounded, and the evident desire there is to adopt, as early as possible, such practical steps as shall lead from the wretchedly debasing conditions in which all are now placed, to those superior ones that accord with the universal laws, that are more or less operative on every human being, and which prepare him for the position his nature evidently declares he is destined to.

With these remarks we shall proceed, without comment on any of the various systems that have hitherto been proposed for adoption, to give such a practical view of the subject as may easily be immediately acted upon by all; and we shall wait for further progression, as experience may suggest, for the perfecting of details. It is a primary duty for any parties who intend to associate together for any purpose, to define as concisely as possible the object for which they unite; and this object for human progress should be,—To re-base society on principles in strict accordance with those laws which govern the universe.

To every reflecting mind it must be evident, that whatever may have been the original position of man on this globe—whether he has at any period walked in the pure dignity of his origin, and fallen from that high position; or whether he has been gradually progressing from something very inferior to that degree of intellectual and physical strength which he now enjoys—he is not at present so placed, either in regard to his individual Being, or to his relations with his fellow men, as enables him to act out those powers and faculties which he feels constitute a portion of his nature, and to enjoy that felicity after which he so devotedly aspires. And it is equally evident, that this is occasioned by his own defective constitution, it not being in accordance with those eternal and immutable laws which govern the universe, and which, if duly observed, would harmonize all the conflicting elements in humanity.

What is every individual being but a mode of that one great Being which sustains the universe, which, if truly submitted to, would render beings of every description capable of enjoying continued pleasure during the period of their existence, and enable them joyously to exercise every faculty of life to the greatest advantage to themselves and every other portion of the creation? Whereas disassociated as men now are, each one appears to consider himself unconnected with others, and acts as though he

had an interest which rendered it desirable that he should attend to himself personally, and not to those laws which will place him in harmony with all others.

In proceeding with the subject we have undertaken to illustrate, we have to examine what are truly the universal laws, and how can man be placed in harmony with them? Or, in other words, what should be the principles of association? and what are the details or conditions to be supplied, to render our practice accordant with these principles?

The first great principle, then, that we lay down, is, that one Spirit creates and sustains all things that are created and sustained throughout the universe.

Unless there be a consciousness of the Uniter at the basis of creation and preservation, it will be of little service that men attempt to associate in any common interest; better will it be that each one shall procure as readily as possible any portion of the necessaries for existence that he can obtain, than that he should trust to the vain phantom of associating with his fellow men, if he can have the idea that there are opposing powers in the original creation, or in that economy in which all things are sustained.

Our next principle is, that this Spirit is eternally manifested throughout the universe, in the three-fold order of Love, Light, Life—or Goodness, Wisdom, Power—Benevolence, Intelligence, Energy.

It is not only necessary that we admit the unity of the creator and sustainer of all things, but we must also be well acquainted with his manifestations towards the objects created; and these will invariably be observed to be in the three-fold order above mentioned. Nothing throughout the universe has been created or sustained except by a continuance of these three manifestations of the Spirit in man. Love, Goodness, or Benevolence, supplies, invigorates, and enlovens the human will and its sympathies; Light, Wisdom, or Intelligence, clarifies and enlightens the intellectual faculties; and Life, Power, or Energy, strengthens and enlivens the physical organs. To associate truly, then, it will be requisite that we have a consciousness that there is a creating power, that composes, decomposes, and re-composes all things, whether in the atom or the aggregate of nature, and then proceed to examine how it acts.

This leads to our next affirmation, namely, that this Spirit, in its three-fold order, is in-dwelling in every being, and acts in accordance with its particular nature, or organized form, and the conditions that are presented to it.

This is a principle equally necessary to be clearly and distinctly admitted with the former, before any successful attempt at human association can be commenced. We must have always before us, in every practical detail of our proceedings, not only that we are the creatures of one great Spirit, which alone sustains us through every moment of existence, and in every act that we perform, but also that this Spirit acts only in accordance with the individual nature of each particular organization, whether in the animal, vegetable, or mineral kingdoms; and that these natures are again modified in endless and infinite variety, according to the conditions that are supplied to the modifying power.

These three axioms being fully admitted by every individual who proposes himself a member of an association, it will be a comparatively easy task for a few, in whom the manifestations of Love, Light, and Life have been constitutionally realized, to ascertain and provide the conditions necessary for higher, more noble, and elevating exhibitions of this triune Spirit; and they will not fail, when the subject is more clearly compre-

hended, to give their assistance to the task. We shall, therefore, here close our remarks for the present, and again revert to the subject in the next number.

EXTRACT FROM THE DIAL FOR JULY, 1843.

We have received a communication from Messrs. Alcott and Lane, dated from their farm, Fruitlands, in Harvard, Massachusetts, June 10, 1843, from which we make the following extract:—

"We have made an arrangement with the proprietor of an estate of about a hundred acres, which liberates this tract from human ownership. For picturesque beauty both in the near and the distant landscape, the spot has few rivals. A semicircle of undulating hills stretches from south to west, among which the Wachusett and Monadnoc are conspicuous. The vale, through which flows a tributary to the Nashua, is esteemed for its fertility and ease of cultivation, is adorned with groves of nut-trees, maples, and pines, and watered by small streams. Distant not thirty miles from the metropolis of New England, this reserve lies in a serene and sequestered dell. No public thoroughfare invades it, but it is entered by a private road. The nearest hamlet is that of Stillriver, a field's walk of twenty minutes, and the village of Harvard is reached by circuitous and hilly roads of nearly three miles.

"Here we prosecute our effort to initiate a Family in harmony with the primitive instincts in man. The present buildings being ill-placed and unsightly as well as inconvenient, are to be temporarily used, until suitable and tasteful buildings in harmony with the natural scene can be completed. An excellent site offers itself on the skirts of the nearest wood, affording shade and shelter, and commanding a view of the lands of the estate, nearly all of which are capable of spade culture. It is intended to adorn the pastures with orchards, and to supersede ultimately the labour of the plough and cattle, by the spade and the pruning knife.

"Our planting and other works, both without and within doors, are already in active progress. The present family numbers ten individuals, five being children of the founders. Ordinary secular farming is not our object. Fruit, grain, pulse, garden plants and herbs, flax and other vegetable products for food, raiment, and domestic uses, receiving assiduous attention, afford at once ample manual occupation, and chaste supplies for the bodily needs. Consecrated to human freedom, the land awaits the sober culture of devout men.

"Beginning with small pecuniary means, this enterprise must be rooted in a reliance on the succours of an ever bounteous Providence, whose vital affinities being secured by this union with uncorrupted fields and unworldly persons, the cares and injuries of a life of gain are avoided.

"The inner nature of every member of the Family is at no time neglected. A constant leaning on the living spirit within the soul should consecrate every talent to holy uses, cherishing the widest charities. The choice library (of which a partial catalogue was given in *Dial* No. XII.) is accessible to all who are desirous of perusing these records of piety and wisdom. Our plan contemplates all such disciplines, cultures, and habits, as evidently conduce to the purifying and edifying of the inmates. Pledged to the spirit alone, the founders can anticipate no hasty or numerous accession to their numbers. The kingdom of peace is entered only through the gates of self-denial and abandonment; and felicity is the test and the reward of obedience to the unswerving law of Love."

AMERICAN CORRESPONDENCE.

Our friend Charles Lane writes to us, from Fruitlands, Harvard, Massachusetts, dated July 30, 1843, as follows, which we trust will be interesting to many of our readers:—

"Mr. Alcott and I returned last evening from a short visit to Boston, to purchase a few articles; and while there we went out one evening to Roxbury, where there are eighty or ninety persons playing away their youth and day-time in a miserably joyous frivolous manner. There are not above four or five who could be selected as really and truly progressing beings. Most of the adults are there to pass "a good time"; the children are taught languages, &c. The animals occupy a prominent position, there being no less than sixteen cows, besides four oxen, a herd of swine, a horse or two, &c. The milk is sold in Boston, and they buy butter, to the extent of 500 dollars a year. We had a pleasant summer evening conversation with many of them, but it is only in a few individuals that anything deeper than ordinary is to be found. The Northampton Community is one of industry—the one at Hopedale aims at practical theology—this of Roxbury is one of taste; yet it is the best which exists here, and perhaps we shall have to say it is the best which can exist. At all events, we can go no further than to keep open fields, and, as far as we have it, open house to *all* comers. We know very well that if they come not in the right name and nature, they will not long remain. Our dietetic system is a test quite sufficient for many. As far as acres of fine land are concerned, you may offer their free use to any free souls who will come here and work them, and any aid we can offer shall be freely given. The aid of sympathetic companionship is not small, and that at least we can render. To bridge the Atlantic is a trifle, if the heart is really set on the attainment of better conditions. Here are they freely presented, at a day's walk from the shore, without a long and expensive journey to the West. Please to advertize these facts to all youthful men and women, for such are much wanted here. There is now a certain opportunity for planting a love colony, the influence of which may be felt for many generations, and more than felt: it may be the beginning for a state of things which shall far transcend itself. They to whom our work seems not good enough, may come and set out a better.

"I could send you a description of works and crops—our mowing, hoeing, reaping, ploughing in tall crops of clover and grass for next year's manure, and various other operations; but although they have some degree of relation to the grand principle to which they are obedient, they are worth little in the exoteric sense alone. Perhaps the internal revelations of success ought always to be kept secret, for every improvement discovered is only turned to a money-making account, and to the further degradation of man, as we see in the march of science to this very moment. If we knew how to double the crops of the earth, it is scarcely to be hoped that any good would come by revealing the mode. On the contrary, the bounties of God are already made the means by which man debases himself more and more. We will, therefore, say little concerning the sources of external wealth, until man is himself secured to the End which rightly uses these means."

Should any of our friends consider emigration a favourable step towards human elevation, and be disposed to avail themselves of the above invitation of our friend Charles Lane, we shall be happy to advise with such parties, and enter into such arrangements as will render the undertaking easy to be put in practice.—*Editor.*

CONCORDIUM REPORT.

On Sunday, July 30, we were visited by the Finsbury Branch of the Rational Society, who took refreshment at the Concordium, on their return from Hampton Court; and on Sunday, August 6, by the Branch A 1, to the number of about 200, accompanied by Robert Owen, the founder of the system, and President of the Society, and by some members of the Central Board. The day was remarkably fine, and the party appeared to enjoy the excursion very much; but their stay was limited, on account of some arrangements respecting the boats. In the afternoon there were short addresses given by Mr. H. G. Wright and by Mr. Owen, the former taking the affirmative doctrine of each individual having within him the real good and its manifestations, striving to be actually expressed and exemplified, which he is now prevented from doing by the false arrangements of society, and that in proportion as he continually refers back to this goodness will he be enabled to provide the necessary conditions; the latter assumed the negative position, that man is the entire creature of circumstances, and that up to this period in no age or country had the sciences of human nature or of society ever been understood; but that at present, by the discovery of the truths that man does not form his own character—that he does not believe or disbelieve from any will of his own, but in accordance to the convictions made upon his mind—and that he cannot love or hate except in accordance with the feelings produced in him by the objects by which he is surrounded, we may immediately be enabled to lay the basis of a system of society in strict accordance with the laws of nature, and one which must, consequently, be continually progressive. Both parties were well agreed on the necessity of strict attention being paid to the conditions or circumstances in which man is placed, as the means of developing the superior portions of his nature.

After the chief party, who took their refreshment on the lawn, had left, a highly interesting public conversation was kept up for some time; and the remarks that were made showed that the parties who addressed the meeting had paid considerable attention to the present condition and future prospects of humanity. The meeting was made more interesting by the presence of Mr. C. F. Stollmeyer, who reported the progress of the views of Charles Fourier both in England, France, and America. In France they now publish a daily newspaper, *La Democratie Pacifique*, and have an experiment on 1,300 acres of land at Citeaux, which is progressing favourably; and in America Phalansteries are being brought very rapidly into existence, and are eagerly sought for as favourable investments. Mr. Stollmeyer also reported most favourably of the progress of Mr. Etzler, with regard to bringing into operation his great mechanical inventions, and stated that Mr. E. was expected in England in a few weeks, to superintend the fitting out of a vessel for the purpose of exhibiting the power of the wind and waves.

In addition to the foregoing, we have to notice, that the number of our visitors have lately very much increased, and considerable inquiry is going forward respecting the Concordium idea.

We trust association will be brought into practice in many other localities, and have had some pleasure in hearing that a small experiment has commenced near Sheffield, and that one is contemplated near Manchester. Another effort, on a small scale, is also in practice at Hanwell, by our good friend Goodwyn Barmby, under the name of the Moreville Communitorium, where persons desirous of progress upon universal principles are

received in affection and intelligent friendship, and aided in their desires to work out their true destiny in conditions of peace and simplicity.

The period has fully arrived when parties should begin to act out the good that is in them; and the experience they will thereby gain will afford the best conditions for further developement. We have still room for many progressive beings of both sexes, and more especially shall we welcome women who may be ready to devote themselves to universal good, for the purpose of providing better conditions for themselves, the other sex who shall be their associates, and above all the rising generation. There are also plenty of places, even in this neighbourhood, and generally throughout the country, with land attached, that may easily be secured on terms that cannot fail to prove advantageous, provided the parties uniting can do so in the true spirit. We make this remark because many complain of particular details which they do not approve. Some cannot give up tea and coffee—others butter, cheese, &c., whilst some are even disposed to think that animal food should not be dispensed with. To all these, and every one who possesses a desire for any societarian arrangements better than those he now has, we would say, let us see your idea actualized by practice: theorizing has had its day, and a general admission is now given to the necessity for a change; but much time is spent in criticizing what is attempted, which will be more usefully employed in future by acting better. As far as it may be in our power to assist any who are desirous of making such an attempt, the aid shall be freely given. The columns of the *New Age* will be open to report their intentions and proceedings; and we trust that ere long something far nearer approaching towards good and truth conditions, than anything we have yet seen, will be exhibited.

From the pleasure enjoyed by us we may truly say, that "the lines are fallen unto us in pleasant places." We are filled with gratitude to the Divine Spirit, through which we enjoy so much pleasure in performing the duties that are allotted to us. We feel that our labour of love is progressing, and trust that our conditions for a more close connexion with the Spirit are daily improving.

Our friend and elder, Alexander Campbell, has been absent during the month, and is still engaged, on his return from Scotland, lecturing through the Midland Counties. Another of our members, Mathew Davies, has also gone out on a tour; and we trust will be made efficacious in distributing a knowledge of the means whereby divine progress may be made in man.

Our garden looks well, and produces most abundantly, with the exception of grain. We have more than enough of the vegetables we consume, and have been enabled to dispose of some of the surplus. Our trades, including the printing department, have been fairly supplied with employment; but we shall at all times be glad to receive the orders of our friends, which will be attended to with regularity, economy, and dispatch.

We have lately been enabled to add to the means of self-culture enjoyed by our members by the establishment of different classes, which are progressing favourably; and we hope soon to make arrangements for organizing our educational department. We have also arranged for a regular series of lectures on association being given at the Concordium every Sunday at three o'clock in the afternoon; so that the subject may be brought comprehensively and consecutively before those friends who may be able to attend; and that each lecture, by forming the basis of a conversation on the subject of which it treats, may tend to the eliciting of the ideas and suggestions of many who may be present, and thereby centralize the various minds, and assist in promoting conditions for an unity of purpose and harmony of action.

REVIEWS.

Hints and Reflections for Railway Travellers; or, a Journey to the Phalanx. By Minor Hugo. 3 vols. 12mo. London: Earle, 67, Castle Street, Oxford Street.

We have read with great pleasure this little work, and fully appreciate the endeavours of the talented author to popularize the ideas of association, by pointing out the advantages derivable from it in a religious, moral, and political point of view, and by contrasting them with individual endeavours and the consequent present state of society. The mode in which these ideas and hints are put forward, show Minor Hugo to be one of the most popular writers; and we should not wonder if he should, in a short time, excel his elder literary brother, Victor Hugo. We are amused whilst instructed. We read the severest critique on our present state of Education, Medical Knowledge, Marriage and Celibacy, Servants, Inn-keepers, Bar-maids, Soldiers, Financiers, Clergymen, &c., and learn how these parties and subjects could be made useful in themselves and to society, constantly thinking that we are reading a novel—a plaything for grown-up children, to kill a few hours which we do not know how to employ better. We hope and trust that our circulating libraries, and the libraries of reading societies, may soon be furnished with this little amusing and useful work, so that it may, in some measure, counteract the influence of many novels and romances, which furnish a very questionable mental food.

The object of these 'Hints' is to introduce the ideas of the late Charles Fourier "on the social and political state of the human race" to the English public—to draw the attention of the reader to the progress of science and inventions, especially those of J. A. Etzler—and, in fine, to promulgate Phalansterian views, whose charter is, "Locate the people on the land in joint-stock freehold, that machinery may work for, instead of against the people."

John Bull is, according to Minor Hugo, a queer fellow—he wants everything his own way. Unless a dish is served up in the way he is used to it, he will not taste of it, nor even look at it. This might be all very well, but it makes us forget that truth is neither French, German, nor English exclusively, but *universal*. Truth is always divine, no matter on what part of the globe first expressed, and must and will ultimately be received as such by the whole human race.

Our space will not permit us to make copious extracts, which we first intended to do, but we hope the following will convey an idea of the author's style and views:—

Medical Knowledge.—"Mark me, I would be among the last to 'despise the physician,' but I do say the education our medical men receive is no more calculated to afford permanent or real relief to their patients, or to enable them to discover the true nature of the diseases with which they have to combat, than if their time had been spent in a brick-field or a tan-yard."

Coroners' Inquests.—"One of those wondrous master-pieces of God's creation, a beautiful young woman, is jilted by her lover. Now we all know how strong the passion of love is, and that the wisest of men has said, 'Many waters cannot quench love.' No, indeed, nor fires destroy it. It is an emanation from above, sent in mercy down to man, to cheer his weary pathway here below—a lamp far beaming in the vista of futurity, which points to the gates of Heaven's own blissful region, where *all* is love—love unbounded and unutterable, and which passeth the power of the human mind to conceive; for the centre, the focus of all love, is God himself."

Servants.—"To see a young and delicate female, before daylight has appeared on a bitter cold winter's morning, down on her hands and knees scouring an entrance-hall—to see her, at the same hour, doing what I do not believe we could find men enough in England to do, viz. scrubbing a grate, and breathing an atmosphere of dirt, ashes, and filthy blacking—to know that this must be her lot day after day, unless she is so ill as not to hold up under the

NOTICES TO CORRESPONDENTS.

MR. SYLVESTER GRAHAM, the author of the 'Lecture to Young Men on Chastity,' noticed in our last number, we understand is disposed to visit England, and to lecture through this country upon Physiology, Regimen, &c. in a similar manner in which he has been so successful in America; but not having pecuniary means at his command, he waits the supply needful to defray his passage across the Atlantic. A Subscription is opened for this purpose, and Contributions will be thankfully received by Mr. Gowland, 52, London Wall, London, or by W. Oldham, Ham Common, Surrey.

"TEETOTALER'S" extract from Claridge on Hydropathy came too late for this month.

SONG FOR ASSOCIATES.

THE cry, the cry of each earnest soul,
That is heard aye in this generation,
That is voiced in the winds from equator to pole,
Is the cry for an association.

The words of the hero are heard in our halls—
Of the wise in the great convocation;
And the voice of the Spirit, wherever it calls,
Is raised for an association.

The red flag that waved over Liberty's grave,
And o'er the crushed rights of the nation,
No more shall float there, for the arm of the brave
Now strikes for an association.

And woman—oh! may her pure love ever be
The genius of man's elevation!—
Proclaims, with all nature in sweet harmony,
The era of association.

The soul, too, of genius,—he whose bright thought
Would wake up the mind of a nation,—
Has taken the pen, and in burning phrase taught
The idea of association.

And yonder light wind-clouds, that course in the sky
Like dreams of wild imagination,
Collect in dark masses wherever they fly,
Nor rest but in association.

Then let statesmen, let lovers, let artists, unite,
To show a lost world its salvation;
And to the God-inspired precept, which ever is right,
Our response shall be—Association. H.G.W.

We beg to call the attention of our readers to the following list of works, amongst which will be found all the information they may desire respecting our principles and practices, together with much deep and useful instruction upon various subjects relating to human elevation. They may be had at the Concordium, Ham Common, at No. 3, Holywell Street, Strand, and at MR. WATSON'S, *Paul's Alley, Paternoster Row:—*

THREE HUNDRED MAXIMS, for the consideration of Parents, with relation to the Education of their Children. 6*d.* bound.

THE THIRD DISPENSATION; or, THE COMING AGE, a Tract, prognostic of Human Progress. 2*d.*

THE PHALANSTERY; or, ATTRACTIVE INDUSTRY and MORAL HARMONY. Translated from the French of MME. GATTI DE GAMOND, by an English Lady. In 1 vol. 1*s.* 6*d.* As a solution of the great problem to human progress and human destiny, this lively exposition of a Lady in our neighbouring country deserves the deepest regard of all considerate minds. In the best sense, it is religious as well as scientific.

THE POSITION of WOMAN in HARMONY. An interesting Exposition of Woman's present Sufferings, and the certain Remedy. 2*d.*

MAN'S APPEAL to WOMAN to BECOME AGAIN his HELPMATE, by submission with him to the only restoring Power. 2*d.*

PROSPECTUS for ESTABLISHING A CONCORDIUM, or an HARMONIOUS INDUSTRIAL COLLEGE. A Home for the Affectionate, Skilful, and Industrious, uncontaminated by false sympathy, avaricious cunning, or excessive labour. 1*d.*

PROSPECTUS No. 2, containing an account of its practical operations. 1*d.*

REJECTED ADDRESS of the Concordists to the LONDON PEACE SOCIETY. 1*d.*

MOTTO WAFERS, on Morals, Diet, Temperance, Peace, Association, &c. 1*d.* per 100.

THE LAW and METHOD of SPIRITUAL CULTURE. By C. Lane. 1*s.* 6*d.*

CONCORDIUM PRESS, Alcott House, Ham, Surrey. ...an, 3, Holywell St., Strand, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

"Man must conditionate more for Spiritual than physical organism."—Greaves.

No. 10. Vol. I. OCTOBER 1, 1843. Price 2d.

ON ASSOCIATION.—II.

In our former paper on this subject, we stated the object for which we proposed an association was,—"To re-base society on principles in strict accordance with the laws which govern the universe;" and we then proceeded to lay down three principles or affirmations which would be required to be agreed to as the basis for further proceedings.

1. That one Spirit creates and sustains all things that are created and sustained throughout the universe.

2. That this Spirit is eternally manifested throughout the universe in a three-fold order—Love, Light, Life, or Goodness, Wisdom, Power, or Benevolence, Intelligence, Energy.

3. That this Spirit, in its three-fold order, is in-dwelling in every being, and acts in accordance with its particular nature or organized form, and the conditions that are presented to it.

In using the term Spirit, we wish especially to guard against any misconception of the term. The primary source of all things is yet incomprehensible to man; and any attempt to express an idea of it in words must necessarily be very imperfect. We adopt the term Spirit, as being the least objectionable that we know; but we by no means wish to express an opinion whether spirit exists independent of matter, or what is matter and what is spirit. These kind of questions have too long occupied man and limited his progress; and as it is impossible for us to think, reason, or judge for each other, we should allow the greatest freedom of thought on this as on every other matter: but we believe even the strongest Atheist admits that a primary mover exists, from the fact of other existences. It is upon this antecedent mover our society is to be based.

Having laid down these principles or axioms, we next affirmed, that human action must necessarily be confined to the latter portion of the third axiom, namely, the presenting to the in-dwelling Spirit such conditions as it demands for the developement of its laws in humanity.

To do this in Divine order, it is necessary that we examine carefully what man is.

1. We find that he is related to that which is antecedent to himself, which is better, wiser, and more powerful than he is. This we conclude is his originator, or creator.

2. That every individual comes into the world organized by this Spirit, in strict accordance to all antecedent conditions connected with his particular organization; and that in him are the germs of certain faculties or qualities, which are modified considerably by parentage, country, education, and other leading circumstances, and all minor immensely varied by other ones; the developement of these germs are diversified materially, from birth to death, by the conditions presented to the creating Spirit;

and will be high or low, good or bad, in proportion to the conditions supplied.

Taking these two propositions as facts, we have next to inquire,—What are the essential conditions required for procuring for man that degree of existence on earth to which he is destined? These are—

1. A good organization.
2. All necessary to preserve the organization in the most of healthful state spiritually and materially.
3. A universal training or education from birth to death.
4. The power of associating with those elements and beings with whom he feels the greatest sympathy.
5. The liberty of speaking and writing his thoughts freely on all subjects; and the greatest individual freedom of action compatible with the permanent good of society.
6. To have the laws, institutions, and other general arrangements of society in strict accordance with the universe laws in man's own being.

If we agree that these are the chief conditions required, we have next to examine,—What are the elements from which they are to be obtained? And to whom do these elements belong?

The elements are the air, water, land, labour, skill, and capital, which at present exist; and these must of necessity belong to that Spirit by which they were created, and through which they are daily and hourly sustained and preserved. And when this is rightly understood, man will apply himself diligently to the improving, adorning, and beautifying this vast and splendid property, the globe he inhabits, not from any mean and selfish desire individually to possess it, more especially for himself and his immediate family; but he will find the highest pleasure, happiness, and delight which can be conceived, in coming more immediately in communion with that bountiful Spirit, which has evidently provided so abundantly everything necessary for the enjoyment of its creatures.

If we look at the present institutions regarding property, it is easy to see that they are all conventional, and that these conventions can only exist whilst man remains selfish and ignorant; and that in proportion as Love and Truth are diffused throughout all nations, will such steps be taken as will allow of a new system—one based on the eternal and immutable universe laws, rapidly to supersede all human laws, and thereby enable every individual to be in himself the direct representative of the Almighty,—his son, servant, priest, and prophet.

If we examine these conventions, either as regards the conditions required, or the elements out of which they are to arise, we shall find that they are extremely imperfect and restrictive, and that, under better regulations, a very superior social state is immediately within our reach.

With regard to the elements, we find that there is an abundance beyond any wants that can arise for an indefinite period, of air, water, and land; and with respect to labour, skill, and capital, it will be evident to all who reflect, that we daily misapply nine-tenths of what we use; whilst the immense stores that are suffered to waste, decay, and perish, from the want of proper application, are beyond all estimate.

The present conditions which exist, through the regulations of what has hitherto been called society, for the developement of the original germs and faculties of humanity, are of the most inferior kind, and such as will not be permitted to remain when man shall be better acquainted with his nature, and with the mode of combining and arranging existing elements in

the manner that shall render them most highly advantageous to everything that lives.

As society is now upon a false basis, everything is forced into accordance with this false standard; and Love, Light, Life Divine are sacrificed to nominal rank, titles, acres, money, class, sect, or party: and in no division of our affairs is there the slightest approach to that universality which will exist whenever the attempt shall be seriously made to re-base it on principles in strict accordance with the universe laws.

What has been hitherto done for securing a good organization for every individual of the human race? Has the subject ever been thought of or written on? Have the various elements at our command been ever arranged in the best manner for preserving every, or even any organization, in the most healthful state? Has any individual ever been trained or educated in the best possible manner from birth to death? Do we allow persons to associate with those for whom they feel the greatest and the purest sympathy? Does the liberty exist for every one fully to express his thoughts by speaking or writing on all subjects?—and is the greatest individual freedom permitted compatible with the permanent good of society? And, lastly, are the laws, institutions, and other general arrangements of society in accordance with Divine goodness or with pure humanity?

For an answer to all these questions, we need only to look into our own beings, and examine the feelings and motives within us, and then to take a survey of all the imperfect disorganized beings, surrounded by the most vicious and deteriorating influences, which it is impossible to avoid being affected by. If we look at the Reports of Statistical Commissions that have been from time to time issued, showing the absolute want of every element for progress in the cases of millions of our own countrymen;—at the imperfect training and developement capable of being attained under the most favourable circumstances that have yet been known;—at the impossibility of those beings who deeply and purely sympathize with each other being allowed ever to enjoy an intimate and virtuous association, from the envy, jealousy, and suspicion of those around them;—at the utter impossibility of the thoughts, however pure, being revealed either in look, speech, or writing, without causing great misery;—at the restrictions which are unnecessarily placed on the free action of every man;—and above all, if we take a broad and comprehensive survey of the laws, institutions, and general arrangements out of which these things necessarily flow, we shall find that there will be no hope of permanent improvement until we have gone to the root of all the evil, and determined on re-basing society on principles in strict accordance with the primary laws.

This task, formidable as it may at first sight appear, will, if undertaken with true submission to the one eternal Spirit, that harmonizes all things, be most easy of accomplishment by a few beings vitally associated with the primary source; as such persons will be readily directed to the best mode of arranging the natural elements to produce the most superior conditions; and their example will shed a light over the dark and gloomy prospects of others, that will not fail to induce them rapidly to follow such an example, until all things shall be so far harmonized, that the most rapid progress may be made.

In our next paper, we shall begin to point out the practical steps required to be taken in the formation of a society or association, and then proceed in detail with the various alterations that will require to be made before those conditions can be provided in which the Spirit will manifest high and superior beings, who will be true expressions of the Deity.

The events passing within and around us, clearly indicate that a day of great change is approaching. We have individually committed to our charge commissions to execute more noble than kings or princes have ever performed, and we must not be neglectful of our duty. It is for us to prepare for that final human redemption which has been so long expected and foretold.

THE TRUTH ON THE SABBATH,

According to the Doctrine of the Communist Church.

BY GODWYN BARMBY.

The truth on the Sabbath must now be wholly revealed. Behold, yonder in the broiling heat, that slave so many woed, so weak, toiling under lash, fainting with fatigue, working into death. Behold that slave, from breath-seen morn to shadowy evening, toiling, fainting, dying,—on, on, on. But now the night is over, and a morning cometh, all hail to its sunlight! for on this morning, oh slave! thou shalt not work, but be worked for. Men who have laboured in the head shall give forth the word for thee, thou only hearing. They shalt exert the voice, whilst thou shalt rest, and while thy delighted soul, using well its ears, calmeth for awhile thy wearied, tzarred body, behold thou shalt feel and others shalt see the divine institution of the Sabbath.

Every day should be the Sabbath of God. The seconds, the moments, the minutes, and the hours, should be the children of the sabbatic parentage of the day. The calendar should be sabbaticized. Each day should be consecrate to the Sun, the highest physical type of the Divine Solar Being, and thus actually dedicate to sunny love, beaming truth and rayey beauty. And what though thy names, oh Sun! and oh Moon! oh Tuesco, Woden, Thor, and even thine, oh Friga! thou Venus of the North, be unknown among the days unto the peoples, still doth the prophetic in mine heart harmoniously prelude, in concert with the chorus of the seers, the hymn of the calmed ocean, the psalm of the stilled storm, the glorious song of the hushed voice singing, of the conquest of the Sabbath over all the days, of its victory magnificent over all times.

Every day should at once be a working-day and a Sabbath. Every day should be consecrate unto married industry and rest. Industry individual, is good—industry familial, is better—industry communal, is best. Rest individual, is good—rest familial, is better—rest communal, is best. Industry, unselfishly applied, is sacred. Rest, unselfishly applied, is sacred also. Let, therefore, the working day and the Sabbath be wedded together, man and woman, husband and wife; and those whom God hath joined, let no man put asunder.

The Sabbath, by name, being interpreted, signifieth Rest. Industry is married by God to rest, because the human being hath wants, and must, therefore, supply them by its labour, before it holds its Sabbath. Thus are they inseparable like, divinely joined, husband and wife, bone of bone, and flesh of flesh—each of them sharing the north and the south, each of them plucking the green leaf and the yellow one together.

But lo! God speaks:—the typal Sabbath of a day hath done its work. Every day shall become my day—the holy of the Lord honourable. The long working day of Individualism is passed—the grand Sabbath of Communism hath begun. Every day shall be the Sabbath. I am the Lord. Hear, oh my people!

Hearken reverently, oh ye souls! Give ear, earth! God hath missioned me to declare, from the temple of my being, that he would have every day a Sabbath.

Go ye to the blessed thing in your own hearts, and ye will find my mission true. Go ye to the blessed thing in your own hearts, and ye will find ye are missioned also. Go ye to the blessed thing in your own hearts, and ye will find from its voice cometh an invocation to the God of rest—an Hosanna to the Sabbath. Every day must be the Lord's Day—each day a Sabbath.

The Apostles of God to the churches, have in all ages established the sacred institution of the Sabbath, and the cycles resound its praise.

The three grand ecclesiastic dispensations have each of them sanctified a day as the Sabbath. Judaism has sanctified the seventh, Islamism the sixth, and Christianism the first day, as the Sabbath. But know, oh Jew! that the seventh day is the Sabbath inclusively, and not exclusively. And know, oh Muhammedan! that the sixth day is the Sabbath inclusively, and not exclusively. And know also, oh Christian! that thy first day is the Sabbath inclusively, and not exclusively.

Of the two great political dispensations of Rome and Greece, the former held the ninth, and the latter the tenth day as the Sabbath. But not only should the first, the sixth, the seventh, the ninth, and the tenth day be kept as Sabbaths, but all days should be the Sabbath-days of God.

Yea, verily, every day should be a Sabbath, a day of rest in the spirit of goodness, a season of delight, a day of festival, a holy day. Yea, verily, every day should be a Sabbath, for goodness is eternal, infinite, communal,—it is unfettered by time, it is unbound by space, it is to be common as the sunlight, it is confined to no day, but to be obtained through the prayers of good wishes and good deeds at all periods.

I come not to destroy the goodness in the missions of those Apostles who have administered the churches, but I come to add more goodness to their evangelies, to absorb their portional rivers in a communal sea, and to fulfil the presages of the prophet-bards of the olden time. I proclaim, therefore, that the goodness in one day can become common to all days, and that every day should be a Sabbath.

Oh, wonder-working Machinist! Great Thaumaturge of lever, and pulley, and concentric spring! say I not true? Wilt not thy industry give rest unto the sorely laboured of the hand? Oh, steam-engine! devourer of leagues! conqueror of space! victorious over time! say I not true? Wilt not thy industry give rest unto the sorely laboured of the foot, thou Sabbath to horses? And thou, oh Revelation of the Common Parent, oh Sabbath of the Communitive Life! say I not truly true? Wilt not the industry which God hath put into my soul to effect thy coming, give rest unto this over-worked spirit of society—competitive, jaded, laden with burthens too heavy to bear? Wilt it not do this, thou long expected sabbatic æra? Grand *Sabbatismos* of the world?

Why, asketh thou, oh inquirer, is the Sabbath regenerating? I answer,—Knowest thou not that spirit and matter are married together? Behold thine answer in yon troubled being; his body is tired, and his spirit is sorely vexed; his body hath rest and his spirit holds a Sabbath.

Again, asketh thou, is the Sabbath a religious institute? I answer,—Yea! Religious institutes are those which fitten for communion, spiritual and material, and the being at rest with the spirit of goodness, feeling no evil; at rest with nature, perceiving unity within it; and at rest with society,

doing no wrong, living in the communion of good affections, is holding a high Sabbath, and is religious being.

The Sabbath is a means of regeneration, a religious institute. As such was it ordained by the Commissioners of God, who have fought the battles of progress throughout the ages. But they, knowing the imperfections around them, instituted a day only as the type of the true Sabbath. The one consecrated this day, and the other another; but I say unto you, in the Catholic Communist Church, let the Sabbath be diurnally communal—let every day be the Sabbath; for the goodness which can be in one day can be common to all days; and the sabbatic feeling is wanted both for all times and for all beings.

Let, therefore, a Sabbaticum be established in every Communistery, in addition to those societary sabbatic conditions which will be generally prevalent in the *rest* of the communitive life. In this institution, the sacred rite of the Sabbath would have its most perfect sphere. There would the sabbatic feeling be furnished with conditions the most concentrate and elaborate; and from thence, as from a solar centre, the Sabbath spirit would ray over society.

The Sabbaticum will be rightly situated on the highest, probably the seventh or tenth floor, in the Temple of the Communistery. It would be adjacent to the Orrery, Astronomical Observatory, and Telegraphium. It will be in every respect fitted up with conditions the most suitable for contemplation and rest. Its windows will be of the triangular shape, the form best adapted for fixing the sight upwards to the skies, the type of the lofty state of being called heaven; and all the solemnity of stillness which altitude of situation and devotion to an end can give, will be ensured to the Sabbaticum.

Moreover, the Sabbaticum will be divided into compartments, called *Monasteriettes*, each of them of a sufficient size to closet an individual, and devoted to the strictest privacy. Each of these *Monasteriettes* will have its triangular window, on the tip of the interior frame of which will be constructed a *kebla*, or material point, intended, through a fixture of the visual organ upon it, to assist in concentrating the contemplative thought. Indeed, in the Sabbaticum greater retirement and rest would be found than even in the private apartments of commoners, where often friends might intrude and disturb the Sabbath. But in addition to the grand Sabbaticum, situated in the Temple of the Communistery, there would be others architectured, in various sites adapted for them, from the top of the beetling crag unto the slope of the verdant vale.

The want of Sabbath is a sign of Hell, and brings its penal fires with it. Anxiety, nervousness, ague, fever, palsy, afflict the unsabbathized. Corporeal industry and mental labour leave behind them fatigues and anxieties, which, if not removed by the rest of the Sabbath, grow into diseases, irritating the soul, and awaking the demoniac in the Hell within it. Hence, then, is the Sabbath a religious rite.

The holding of the Sabbath is a sign of Heaven, and brings its own reward of spiritual harmony with it. The calm, sacred, and rapt feeling of Sabbath-rest, is at once absenteeism from evil, and a requisite preparation for good deeds, which are celestial. A rest for the muscles of the body, a relaxation of the struggling nerves of mind, a repose for the troubled heart;—these three goods absorbed in one, as a Sabbath spiritual and material, individual and societary, all tend to fitten the Sabbathized being for the religious or communitive life, for a terrene Heaven, and thence for a higher Heaven in the stellar regions, the many mansions of our parent. Thus also is the Sabbath a religious rite.

Let, therefore, the truth on the Sabbath be believed in and practised. Let it not be confined to a day, but become common to all days, to all individuals, and to all planets, so that the type may cease, and the reality be present with us.

Be it never forgotten that activity is the preparation for passivity, the working-day the fittener for the Sabbath.

Be it never forgotten that the Sabbath is common to all days, as that which is good to-day is good to-morrow—as virtue is communal, unbounded by time or by space, and conquering as the smile of Love.

Beautiful is the Sabbath type. Behold that sickly youth, on the one rest-day of the week to him, how he rushes from that town, so healthless, so virtueless, so trading, so miserable—how he rushes from that town, which soon God saith shall be no more—how he leaps into the country heart—how he bounds into the soul of the green fields—how blue the sky is to him—how serene the silence of the woods—how calm a hymn the hedge-side rill gusheth forth! What rest is there all around, what repose upon the lap of nature, what a Sabbath is there for him. His heart grows large, and says to itself,—Why is this not always? Oh, for the life in which I could lay me down and be at rest! Oh, for the universal Sabbath, and for the wings of the dove!

While selfishness, private property, party feeling, sectarianism, trade, war, and all division exists, there can be no Sabbath for societies. Conditions must be communally sabbatic, before the Sabbath life can communally develope itself. War, with its blood-stained blade drawn forth, and its scabbard thrown aside, must drop the hilt, or lower the sword-point to the ground. Transformations, like thy metamorphoses, oh Ovid! must take place. The conqueror of men must be changed into the Napoleon of deserts—the political governor into the industrial administrator—the city into the Communistery—individualization into communization—private property into church property—selfishness into communal love—and this hell of an earth into heaven.

He who thinketh that God confineth the Sabbath to one day, limiteth the goodness of God, and is a blasphemer. In the Catholic Communal Church, the Sabbath shall become common to all days, to all individuals, to all societies, and to all planets. And to this grand Sabbath of the world and of the universe do I call all peoples, through the communion with the God who proclaimeth rest to the storms; by the communion of the saints who dwell in peace together; and in that communion of works and goods, which the rich idler wanteth, and which the poor worker coveteth, and which the Common Parent commandeth for all its children and its heirs.

ON THE NECESSARY CO-OPERATION OF BOTH SEXES FOR HUMAN ADVANCEMENT.

A series of papers have been commenced in the *New Moral World* under the above heading, No. 2 of which appeared to us to approximate so nearly to the *à priori* philosophy, or Transcendentalism, as it is called, and having heard from a friend the name of the writer, who is personally unknown to us, we wrote, and obtained permission to make such verbal alterations as should express these sentiments throughout, which we have done, and subjoin the article in the altered form. We are glad to have obtained permission to make the alterations, for which, of course, the writer of the original article is not responsible. The similarity in principle to the views we entertain contained in the article, has also attracted attention in

another quarter, and it has been strongly commented on, for the purpose of showing that its tendency is towards the internal and eternal, or what is by the commentator called "wild and imaginary"; and the endeavour is made, in common with the popular practice, to draw the author outward and downward into physical facts and external circumstances, as the creating and modifying cause of external manifestations. Whilst admitting all the various modifications occasioned by external influences, we claim for the infinite Spirit alone the creating and primary cause of all the phenomena in the universe, and shall be right glad to hail with cordial sympathy those writers who are coming forth in the world to declare for Love and Truth from the causal ground,—attracting the people out of the conflicting elements of mere matter-of-fact speculations, into constitutional relationship with immutable laws, where all is certain, clear, and loveful.

ON THE NECESSARY CO-OPERATION OF BOTH SEXES, IN UNION WITH LOVE AND WISDOM, FOR HUMAN ELEVATION.

Much has of late been said and written, doubtless with amiable intent and perhaps seeming partial advantage, on the nature and duties of woman, her mission, responsibilities, &c.: but it is idle to give particular precepts to degenerate beings born in selfishness, clouded in ignorance, and beset in every way with worldly prejudice. No one can be WELL instructed in the *parts* of life, without submission to the universal Love law from a consciousnes of its inner existence; this therefore should first be made clear; for whoever understands the universal principles for right conduct, will perceive in every particular how to act; to one well informed upon the *whole* nature, the tendency of minor circumstances will be evident, on being referred to the universal standard.

The causes of social wrong and human misery lie deep in fundamental erroneous natures, which generate the first link in an unending chain of mischief; and I repeat that the surface-remedies commonly proposed for woman's redemption, are as clearly inefficient as they are uninviting: for as the causes are essentially involved in the degenerate constitution and evidenced in the present social arrangements, even so must the remedy, in its future regenerating operation, be a constitutional one.

Woman's first step should be self-submission to Love and Wisdom; it is the only groundwork which cannot be destroyed or undermined. Woman must yield to divinity to unfold her faculties, to elevate her mind; for self-submission is the highest distinctive prerogative of humanity.

What a Love-power, then, is this treasured up within us! A Spirit whose value we appreciate not, whose extent we conjecture not; a Spirit energy within us to help us, to form us, to save us; to conquer habit and triumph over neglect. "It transcends in importance all power over outward nature. There is more of divinity in us than in the force which impels the outward universe; yet how little do we submit to it! How it slumbers in most men unknown and unheeded."

And how much more does it slumber in you, women of England!—you, who are declared to be "the moralizers and humanizers of your race," when will you hasten to the fulfilment of the stimulating prediction, when form the invincible resolve, to persevere and cease not till you have yielded your whole being to goodness and have acquired true unity with it. Reflect on the self-governing, self-comprehending, self-directing power of the Spirit: see the mighty influence exerted by energy divine: look keenly to the laws which control you: you will see in them no evil, when in yourselves they are subject to

no selfish passions, directed by no selfish impulse, impelled by no selfish motives, but immutable in all respects, and superior to all education and circumstances. Cease then to pay blind homage to precedent; submit your intellect to wisdom for it to determine by *reason*, instead of by *custom*, what is right and what is wrong. Above all things, commit your moral nature to Love; encourage moral discipline with internal affection. Love will stimulate the intellect to worthy action, for pure reason and high morality are indissolubly connected with universal Love, which *is the very soul of virtue:* look from what you are to what you may be: from your present position, from your weakness, your wrongs, to your relation to Spirit and future capabilities, arising from that important affinity. You have leisure, learn its value; you have reason, submit it to wisdom as your guide: suffer not your faculties to prey upon themselves, but submit them to the internal director: let benevolence and philanthropy burst the barrier that has bound your best energies: taste of the *first dawn* of affectionate sympathy and intellectual truth, of the breaking of the first mesh in the labyrinth of error. The mind, no longer spell-bound by selfishness, will rush to a free escape, and feast on its new food with a relish never to be surpassed, regretted, or forgotten.

The approach of irresistible change is everywhere manifest. Love in woman will take the lead in this coming change: and if she delay longer to be qualified for sympathetic action, the hour will come and find her unprepared; an influence so powerful for good will be perverted to evil; and anarchy and confusion unmitigated will ensue from her apathy and neglect of the Love Spirit in the present conditions.

The task proposed to her is not beyond the strength within her; with willing hearts and clear heads it were easy of accomplishment; to learn of Love and act according to its dictates, is all that is required to unite for a charitable and universal end.

Women are now greatly divided from Love and act against themselves by a desire of false rivalry; they are rendered artificial enemies one to another. The *esprit de corps* so commonly and advantageously active in the other sex, is unknown amongst them. A short-sighted policy has divided and conquered them; let an enlovened union overthrow *it* and strengthen them. Men have as yet only experienced the doubtful benefits of partial and *oppositive* union; let women learn its advantages in universal co-operation and submission to Love.

But, am I seeking impossibilities, and looking for effects where the necessary antecedents have not been sought? Shall I be told that education must precede the volition requisite for mental exertion—that woman is contented with her lot; and having been denied enlightenment, now lacks motive for its attainment? Alas! for humanity, should this be true. Sad thought, that slavery should so far have extinguished the intellectual spark, and quenched the moral energy! It is not—cannot be true. Human nature must have experienced a long series of oppression and degradation,—a long endurance of heartless tyranny, and usage of corruption, ere slavery can cease to be abhorred. Such mental debasement does self-love engender, that did its evil effects stop here, were it not the source of the greater portion of man's misery, it would scarcely merit less than at present—the detestation of all. But it is not that woman loves not freedom, but that she knows not what it is to be free; if she clings to her bonds, it is not because she loves them, or because they are natural to her, but because she has been told, (and what absurdity is too great for human nature to believe?) that in them her happiness is bound up, and that with them she must re

linquish her hopes of felicity. Thus has her reason been artfully hoodwinked, and her affections perverted, until she is at length drawn to lend herself to the deceit, and yield unresistingly to an inevitable subjection, instead of seeking freedom in union with Love and Wisdom in her own breast.

CONCORDIUM REPORT.

Since our last Report, we have had much external encouragement, if this were needed for being strengthened in our undertaking, not only by our associative progress, but by the daily increasing evidence that the position we have taken is attracting considerable attention, and that much inquiry will thereby be made into those principles expressive of the triune universe laws, which will, when better understood and submitted to, lead to the provision of such superior conditions for humanity generally, as will more clearly represent the same than has hitherto been the case in society generally.

We have had a great number of visitors, many of whom have passed some time with us; and the calm and serious notice they have taken of our proceedings, evidences that now feelings of a very different nature to the popular ones are being awakened; amongst our own members there appears to be an increasing perception that the practice we are adopting is not undertaken solely with the view of introducing a strictly economical mode of living, but that we really are endeavouring to harmonize every portion of our arrangements with the principles we profess, and which we consider most conducive to the highest developement in man of the Spirit in its three-fold phase; or, in other words, that we seek the highest education or training for the moral, mental, and physical natures to be constitutionally associated with the primary source.

On Sundays more especially, when the fatigues with which men so much encumber themselves, in providing for that which perishes, and which can never give peace, or calm, or satisfaction, are somewhat relaxed, we have many who come among us, and appear to enjoy our plain and simple mode of supplying our physical wants; and they give, and we trust receive, advantages of a universal nature, which may contribute to the moral, intellectual, and physical welfare of humanity.

The Lectures to which we referred in our last Report, have been commenced and continued regularly throughout the month. They form a link in the highly-interesting chain of practical arrangements for an entire reorganization of society, which will have to be reviewed again in various modes, until they will ultimately be presented to the public, to supply what has long appeared to us to be essentially requisite for the students in moral and social science—a manual of harmonious association.

Until now, it has appeared to us that considerable difficulty has been experienced, and much waste of all the necessary elements for progress has taken place, from the want of such a plain, clear, and practical view of the subject of association, as shall enable all who devote themselves to the inquiry to have a clear and comprehensive outline, not only of the object contemplated, but of every practical step necessary to be taken to secure it.

The topics which have hitherto been treated of in the lectures, are—

1st. The object for which an association is required.

2nd. The axioms which represent the basis on which it is proposed to be founded.

3rd. A view has been taken of what kind of being man is.

4th. The essential conditions which are required for procuring for him that degree of elevation in union with Deity to which he is destined, have

been examined, and the elements out of which these conditions are to be procured.

5th. The position has been taken that these elements of necessity belong to the all-creating and sustaining Good, and can only be enjoyed by man through appropriate conditions, which have been and will be from time to time changed and improved according to the degree of self-subjugation he arrives at.

The lecturer, after laying down these various positions, has proceeded to show how very imperfect the present arrangements of society are, and the necessity for its entire re-construction. He has then gone into an enumeration of various practical steps, such as the appointment of a president and council, to superintend the affairs;—the full and complete registration of all who are desirous of making the change;—the publication of a simple code of laws;—the making a due impression upon the public mind, and other preliminary topics; which have been clearly stated, but they are somewhat novel—everything connected with government being on a system of unity, and everything relating to funds on the voluntary principle. The Journal of the Society, distribution of tracts, lectures, missionaries, and all other arrangements, are to be in strict unity with the President, at the same time admitting every variety of mode of carrying out the details. The next lecture is to show the manner in which the President and all other parties officially engaged can be placed in the best conditions for carrying on their work, and will involve the subject of association generally.

It may not perhaps be amiss, at this stage of our Report, to say, that we are always happy to see at our establishment, either on the Sunday or any other day, all visitors who are desirous of making themselves more practically acquainted with what we are doing, as our great hope is not in what *we* are able to do, but that through the practical hints we are enabled to give, the Spirit may work in many others to do much better. Our accommodation will always be at their disposal; and to prevent unnecessary obligation being felt on either side, we have fixed a charge of 6*d*. for each meal taken with us, and 6*d*. for each night's lodging. We mention these facts thus prominently, because, although they have been in operation from the commencement of our proceedings, a gentleman, during the past week, assured us, that no further from us than Richmond, a distance of rather more than a mile, he had been informed that our gates were always kept locked, and that we made a rule of admitting no stranger on the premises.

It is often strange and amusing to hear the reports that are circulated of a few persons, who have resolved on acting practically a more simple and natural part than is customary; but they are a great stimulus to perseverance, from the evident impression the attempt is making on the public mind. If health of body, peace of mind, loveful feelings, and calm, peaceful serenity, during the storms and tempests that are now agitating our fellow men, are desirable, then may we be said to have, in some measure, secured our object. We look forward, however, for an Association with far better and wiser beings, and await the period when such shall, by the Spirit, be prepared to join us, and who, free from mere personal considerations, will co-operate with us in this sacred Love service. And we would say to all who read our Report, and feel they can do something better for themselves and for the universal good, do communicate to us the manner in which you can do this, and we will, if we can, assist you; and if we cannot, the mere exercise of the mind or the body in writing to us or coming to us, as the case may be, will not fail to be beneficial in extending that sympathy for your fellow beings which now so imperiously requires to be cultivated.

Our general business has proceeded satisfactorily; and in proportion as the members are constitutionally elevated, will they work out superior conditions for further improvement. We have cause to rejoice at the progress being made, and we have had a fair supply of work for the various trades. In the printing department, we are getting forward with valuable works, some of which, we expect, will be out before Christmas, and, we trust, will find an extensive circulation. The *Healthian*, the *New Age* parts, (No. 1 and 2 of which are now published,) '*Man's Appeal to Woman*,' Alcott's '*Record of a School*,' and '*Conversations on the Gospels*,' should be in the hands of all who desire psychical culture; and we would especially call the attention of our readers to the Motto Wafers we have prepared, on Peace, Temperance, Diet, and Morals, which, by being extensively used, will form valuable auxiliaries for teaching those to reflect who may not otherwise be brought into conscious communion with the Spirit within them. On the 1st of November, we hope to have ready '*Graham's Lecture to Young Men on Chastity*,' a most invaluable work. We shall continue to bring out periodically some of the best and most useful works we can publish for the universal good, and trust they will receive that circulation that will render them good instruments in effecting the change now so much wanted.

Our friends Campbell and Davis are returned from their respective tours, and give favourable testimony of the general progress of associative opinions. It appears, that Being-culture has hitherto been very little recommended or practised in proportion to its high importance. We believe, however, that there are strong indications of a change in this respect. Mr. Campbell lectured very extensively throughout Scotland, and the Northern, Midland, and Western districts of England, and reports, that he invariably found an utter neglect of conditionating for the Love Spirit, and he pointed out the necessity of its being attended to, and much more clearly understood. We find that the *New Age* is not yet in that general circulation which it is desirable that it should be; and we hope the alteration made this month with regard to our publisher will admit of a better distribution taking place. We have had numerous complaints of persons who have been unable to procure it, which we trust will not be the case in future. Mr. Davis visited the Harmony establishment previous to his return, and was much interested with it. We see our friends are procuring their capital freely, and we may be assured that the experience daily gained will be highly valuable.

We hail with pleasure the prospect of the commencement of several new experiments, and expect that those now contemplated are merely slight indications of the general current of public opinion that is now rising, and that not only in this country, but throughout the civilized world. Our friends Alcott and Lane have already found several congenial minds, with whom they are reciprocating much joy, arising from the developement of goodness and industry. They speak of the interchange of visits with a neighbouring colony of Shakers, as being very serviceable to both parties.

In the old arrangements of society, everything appears to be breaking up; and the reports of misery are of a most heart-rending character. We cannot better conclude our Report, than by strongly urging upon every individual reader to consider whether he is exerting himself to the utmost for the universal good; and if not, that he will consider seriously the duties that are required of him by Love; and that he will, to the greatest extent in his power, remove all that opposes the coming of that period, when it shall reign triumphant throughout the earth.

TO THE EDITOR OF THE NEW AGE.

SIR,—Looking over Capt. Claridge's very able and interesting 'Treatise on Hydropathy,' I have transcribed the following remarks from it, for the pages of your enlightened publication, in reference to the Total Abstinence question, should they prove acceptable.

I am, Sir, yours truly,

Canterbury, Aug. 19, 1843. A TEETOTALER.

Effects of Cold Water Drinking.—All times of the day are favourable to the internal use of water. Experience constantly proves, that the drinkers of cold water are healthier, stronger, more active and lively, digest better, and are protected from many diseases, particularly those of the stomach and abdomen, to which the drinkers of wine, beer, &c. are subject. Whence does this arise? To answer this question, we must examine the action of cold water on entering the body, until it has penetrated all its parts. It produces a salutary effect even in the mouth; it strengthens the gums, preserves the enamel, whitens and preserves the teeth, and clears away anything that attaches to them. In going down the throat and windpipe, it strengthens the parts, and renders them less liable to inflammation. When in the stomach, it purifies, dilutes, dissolves, and fortifies; it not only spreads and dilutes the aliments therein found, but renders the juices wholesome and nourishing, and dissolves all the salt, earthy, and sulphurous matter, by combining with these, and clearing them away by means of evacuation. By its cleanliness, it refreshes. As a drink, it is the most suitable, for it allays thirst better than any other; at the same time, it is an excellent digester, it prevents stagnation, and dispels all humours and even fibrous substances, found in the stomach. Drank in sufficient quantities, it subdues poison, by destroying its deadly power.

It refreshes, purifies, and fortifies the intestines, heart, lungs, and liver; it aids the free and gentle circulation of the blood and humours from the large veins to the smaller capillary vessels, in assisting the evacuation of all that is useless and hurtful.

In fact, as a good digestion and regular circulation of humours, by their reciprocal action, fortify the nervous and muscular system, we can say, that cold water makes the body strong and healthy, since health consists but in the free exercise of all the vital functions.

Hufeland, one of the most celebrated German doctors, in his 'Macrobiotique,' on the art of prolonging human life, says:—"Although water is sometimes despised, and often even looked upon as dangerous, it is, nevertheless, the best drink; and I do not hesitate in stating, that it is an excellent means of prolonging life. But the most essential thing is that it should be fresh; for in its freshness there is a certain spirit, which, in a peculiar manner, renders it so digestive and fortifying. Its cold temperature, and the fixed air, or carbonic acid, which is therein found, render it the best fortifier and vivifier of the stomach and nerves. It aids digestion, but still more the secretions of the body, as without water there can be no excretions." Cold water suits every constitution, and all ages; both sexes, and all seasons. The first thing in the morning, before breakfast, a glass or more of cold water should be taken.* Cold water drinkers are much less susceptible of taking cold than others, and the effects are easier removed. It is a mistake to believe that wine or beer strengthens the body; it is

* It is a great and dangerous error to think that water may be supplied by tea, coffee, and beer.

true, it increases its size, but it does not produce strength, which does not consist in flesh, but in muscles. Pindar, in one of his Olympic odes, says, "The best thing is water, and the next gold."

FRUIT ROOMS.

It is greatly to be regretted that there are not established in the more crowded parts of London, Refectories, where fruits would be supplied for the refreshment of the public. There are hotels and gin-shops in abundance, which supply expensive dinners and distilled disease. The progress of temperance and refinement is making these places odious to well-regulated minds. There are many coffee-shops, which supply stimulants, periodicals, and fœtid air at low prices. Coffee-shops are superior to gin-shops, and this is all that can be said for them with truth. Dining rooms are also numerous, in which plates of greasy meat are furnished for a few pence. Oyster-rooms abound near the theatres, full of lobsters, brandy and water, and painted prostitutes. Confectioners shops are plentiful, where high-seasoned soups are sold for exorbitant prices, where ices may be bought to disorder the temperature of the body, and pastry to destroy the digestive powers of the stomach. Fruiterers shops are, it is true, numerous enough. But except the outsides of their counters, they provide no accommodation for consuming the fruits which they retail.

Fruit Rooms for refreshment, do not exist, as yet, in any part of London. Perhaps we are to infer, from this fact, that fruits are not, in the opinion of Londoners, the most healthful and delicious refreshments of which it is possible to partake. Pines, peaches, nectarines, strawberries, pears, apples, gooseberries, grapes,—

> ——— "fruit of all kinds,
> Rough, or smooth rind, or bearded husk or shell."—

"all autumn piled,"—with "what the garden choicest bears,"—

> ——— so contrived as not to mix
> Tastes not well join'd, inelegant, but bring
> Taste after taste upheld with kindliest change.

These, accompanied with pure and iced water, we are to suppose, though supplied in cool and elegant rooms, cannot be compared as refreshments with the poisonous stimulants of the hotel or the gin-shop, or the disease fraught concoctions of the eating-houses and the confectioners shops. Yet chemical and physiological science provides ample reasons for saying of fruit repasts with Eve, when preparing her entertainment for Raphael,—

> "But I will haste, and from each bough and brake,
> Each plant and choicest gourd, will pluck such choice
> To entertain our angel guest, as he
> Beholding shall confess, that here on earth
> God hath dispensed his bounties as in heaven."

In sober and practical verity, we do believe that Fruit Rooms, if opened by prudent and competent persons, in the neighbourhood of the Bank or of Charing Cross, would be as beneficial to those who opened them as healthful and delightful to those who frequented them. The capital necessary to establish one would not be large. Periodicals and newspapers might be enjoyed as comfortably and elegantly in these arbours of Pomona as in a cigar divan, a coffee-room, or a West-End Club. They would be more fragrant and becoming resorts for ladies than the shops of the Restaurateurs. Their business need not be confined to the summer or autumn months. Winter supplies foreign fruits, oranges, figs, grapes, limes, all that

> ——— "by frugal storing firmness gains
> To nourish, and superfluous moist consumes."

BRITISH AND FOREIGN SOCIETY FOR THE PROMOTION OF HUMANITY AND ABSTINENCE FROM ANIMAL FOOD.

THE following proposal for the formation of a Society, has been handed to us by a friend, who takes great interest in the subject to which it refers; and we need scarcely say, that we shall hail with much pleasure the establishment of such a Society; but whether it is to be expected from those who still remain among the impure influences of our towns and cities, will remain to be seen by the practical steps that will be taken. For our own part, we know there is no impediment but the imperfection of man's being, out of which proceeds all prejudices and error, false education and false society; but this is the very evil the Society is designed to remedy, by inducing a more careful adherence to the universal laws in humanity. We shall be glad to see those who think with us come out entirely from among the pollutions in which they exist; still, however, we hail with pleasure this as well as every other indication of the attention that is now given to a different mode of existence being necessary for man's real well-being.

Object of the Society.—This Society is formed for the dissemination, by means of the press, lectures, and missionaries in England and abroad, of correct principles on universal peace, health of soul and body, and on the prolongation of human life.

Society.—The Society is composed of members and officers of both sexes.

Membership.—Every person who subscribes to the subjoined declaration, and contributes to the funds of the Society, is thereby constituted a member.

Declaration of Members.—I hereby declare that I will abstain from animal food, and promote, by word and example, the objects of the Society for the Promotion of Humanity and Abstinence from Animal Food.

Officers of the Society.—The officers shall consist of a President, three Vice-Presidents, a Treasurer, a General and an Assistant Secretary, and a consulting Committee of seven, to be elected annually in a General Meeting, and to be re-electable.

Duties of Officers.—The President, Vice-Presidents, Treasurer, and Secretaries constitute the executive department, the Council the advising and assisting department. All officers to serve without salary: the Society defraying the expenses for printing, stationery, postage, and the outlays of missionaries.

Support of the Society.—The Society is supported by monthly and annual subscriptions, and other modes of voluntary contributions.

Branches.—The Society is to form branches throughout England, the Colonies, and in foreign countries, as a means of greater efficiency and support.

General Meetings.—A General Meeting of members to be held annually in London, for the purpose of examining the affairs of the Society, electing its officers, amending the constitution, if necessary, and passing resolutions and regulations for the subsequent year.

WE hope to see the day when the slaughter of sheep and bullocks shall be reported of as falling off equal to that of the spirit duties, by which time the gain at the Post Office will make up the Revenue. When the acres of pens in Smithfield are emptied of their brute tenants, they will be wanted for the erection of a new Post Office. As the stomach is cleansed and quiet, the brain becomes clear and active.

ON CHARITY.

Cold hearts are many—whilst the kind are few,
And mortal's friendship but a fickle flame;
But the pure love of charity is true,
It visits the abodes of guilt and shame,
And casts its mantle o'er some ruined name.

'Midst scenes of poverty or solitude,
Where the heart-broken still retire to sigh,
There, where some drooping spirit lies subdued,
And hides itself from every scornful eye,
She weeps o'er those from whom the selfish fly.

What if vain man may pass his fellow worm,
As fallen too low for his proud scrutiny,
Or stay to irritate grief's rankling germ,
And tell how many errors he could see
In some lost child of sin and vanity!

'Tis easy to condemn some fallen one,
And with sharp censure add a pang to care,—
To look with coldness on a wretch undone,
And with our wiser selves the lost compare,
Tho' wrecked by follies we have loved to share.

Ah! this is easy to the selfish heart,
That never knew nor ever felt a care,—
Far easier than to take a generous part
In the sharp sorrows man is called to bear,
And pity, where we cannot calm despair.

To hate the cause, yet pity the effect,
Of all that generates man's misery,
To counsel oft, yet never still reject,
The veriest wretch that may appeal to thee—
Sweet Charity! this part belongs to thee.

No scornful frown deforms thy lovely face,
That ever wears Love's bright and ardent glow;
Thy ready hand would cover man's disgrace,
And wipe away those briny tears that flow,
And eloquently speak his bosom's woe.

In the press, and will be published November 1, *price* 2*s*.,

GRAHAM'S LECTURE TO YOUNG MEN ON CHASTITY.

This work, which has passed through many editions in the United States, is intended for the serious perusal, not only of young men, but also of their parents and guardians, and will be found of the utmost service to all who are in any way concerned with the training or education of youth.

Dictated by the purest benevolence, and carried out by the highest physiological knowledge, it cannot fail to make a strong appeal to that innate consciousness which exists in every human being; it is reprinted and published, in the hope that it will be made a powerful instrument in the developement of the highest and noblest Spirit in humanity, that will prevent our youths falling into errors and vices which now so strongly beset them in every position in which they are placed.

In the press, and shortly will be published, Part I. of

LETTERS AND EXTRACTS FROM THE MS. WRITINGS OF JAMES PIERREPONT GREAVES.

Price One Shilling.

Coscordium Press, Alcott House, Ham, Surrey. Published by J. Cleave, 1, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

"From Spirit association arises human well-being and conditions for all other associations. Spirit union is the standard union after which all others should be formed."—GREAVES.

No. 11. Vol. I. NOVEMBER 1, 1843. PRICE 2*d*.

ON ASSOCIATION.—III.

IN our last number, we affirmed—

1st. That man is related to that which is antecedent to himself, which is better, wiser, and more powerful than he is; and that we concluded this to be his originator or Creator.

2nd. That every individual comes into the world organized by this Creator, in strict accordance to all conditions connected with his particular organization; and that in him are germs of certain faculties and qualities, which are modified considerably by parentage, country, education, and other leading circumstances, and these are immensely varied by other minor ones; the development of these germs are diversified materially, from birth to death, by the conditions presented to the creating Spirit, and will be high or low, good or bad, in proportion to the nature of the conditions supplied.

We next examined the conditions required for procuring for man that degree of existence on earth to which he is destined; and showed that the elements from which these may be obtained are most liberally provided by the Creator, and exist abundantly around man; but that hitherto, from his having framed laws and institutions which restrict their legitimate use, these elements often act injuriously to man's well-being, and their fruits are suffered to decay and perish whilst millions of human beings are in want of them.

We engaged in this paper to begin to point out the practical steps for the formation of an association, whereby a few persons vitally associated with the primary source, should, by true submission to it, be enabled to declare in word and deed the necessity for every human being to become consciously based upon the Spirit.

In proceeding to the accomplishment of this task, we have to keep constantly before us, that every operation of the universe is, at its source, in perfect unity; and that, consequently, for any parties to be successful, they must in every regulation, and under every circumstance, preserve this unity throughout the whole of their association, however extensive it may become.

It cannot be too strongly borne in mind, that if at any period throughout the proceedings of such an association as we propose, there becomes a necessity for a division, that it would be better to dissolve, and commence again, with such additional experience as the members shall at that time have attained, than to proceed together without unity; for division once existing, is a symptom that the universe order is infringed; and consequently, sooner or later decay and death must ensue.

If we examine carefully the Divine unity, we shall find that it is always exhibited in a three-fold order, of Love, Light, and Life; and that these three manifestations are all equally essential, although they hold very distinct provinces in the universal economy.

Love is the grand centre or basis of all attraction, and is the great cementing law by which all things are held together.

It has been declared that God is Love; and in proportion as God, or goodness, shall become manifested in the world, may we expect our ability and desire to make a proper use of those elements which all must admit to exist around us in the greatest superfluity to increase; and we shall daily proceed onward in our task, more and more rejoicing, in proportion as Love shall be developed within us, until it has given the highest possible degree of enjoyment to every varied order of existence throughout the animated world.

Love in man has hitherto been greatly neglected; and consequently, the developments of Light and Life have been very imperfect. At present, everything is fractional, and divided from Love. Whatever may be the discoveries made to individuals, they are immediately secreted, for the purpose of self-advantage; and that light or truth which, if brought forward and properly applied, would give to all advantages immensely beyond what any can now enjoy, is entirely lost, by the cutting off further supplies from the primary Love fountain.

When Love shall reign upon earth, then will be fulfilled all that the great, the wise, and the good in all ages, and throughout all countries, have longed for and foretold. Then will man not only join his fellow man, and cheerfully and joyfully co-operate with him in all things; but men unitedly will submit themselves to Truth, and do full, ample, and impartial justice to every other order of existence that comes within their sphere.

Then shall we find that even Being is an emanation of the Divine unity, and may be elevated to a degree of excellence which we have not hitherto anticipated; and we shall go forth daily rejoicing in Love, in Light, and in Life, performing those sacred duties which are allotted to us; and receiving such sensations and such enjoyment in the discharge of them, as shall give us the highest pleasure and happiness.

Light, or Truth, is the great enlightening Spirit in all things; without this Spirit, all would be darkness. It has often been affirmed, that many human institutions are based upon error; but a more careful examination will convince us that this affirmation is incorrect. That an immense amount of error exists in every human institution, is clearly to be seen; but each is supported and upheld by the Truth with which it is associated. Error is perverted Truth, and cannot of itself support anything. Its nature is decay, and as such must always yield to the higher development of Light, or Truth, as surely and as certainly as the natural darkness of night recedes at the appearance of the sun.

If we can always bear this fact in mind, we shall never oppose error in any manner, otherwise than by continuing constantly and earnestly to exhibit Truth. If this be done on the basis of Universal Love, we shall soon witness its all-powerful effects.

Life, or energy, which supplies the physical and mental strength necessary to perform our duty, is co-essential with Love and Light; and in proportion as it becomes rightly conditionated, will it be increased in its manifestation, and will preserve us free of any disease or interruption to an extent which it is at present quite impossible to determine.

Physical life, even under the highest advantages of which we have any record, has never been fully developed. In this respect, it appears, that
er we go back to savageism, or the instinctive animal life, without
nce of intellect, the stronger, more athletic, and more robust in
man appear to have been; and that hitherto, all the disco-

veries of science—or civilization, as it is termed—have contributed nothing to the development of Love in its unitive operations, but has introduced all the direful antagonisms of Light, which has tended to the shortening of man's existence upon earth; and rendered that existence less joyous, by preventing the due satisfaction of those instincts which belong to the highest natures, and which, whilst they are disobeyed, continually distress and torment him.

The first practical step, then, of any party who intend to form such an association, will be to commence with unity, and continually to preserve it, by submitting themselves to Love, Light, and Life, as the universal governing laws.

We therefore propose, that some one individual, the most highly qualified, should commence by associating with himself, in the first instance, on terms of the most perfect equality, such a number of persons as he believes he can act with in perfect concord, and as are fully agreed to act in harmony and entire unity with Love and Wisdom and with each other; and that these parties should form an inner circle for the association, and should immediately begin to live in the strictest relationship to the universe laws which they are individually and unitedly capable of attaining.

To these parties may be added, as rapidly as the necessary conditions can be provided, those who desire to become candidates for such a mode of living, but who are not yet clearly known by the inner circle to be sufficiently adapted for carrying out their design; and these would form the second circle.

A third, or outer circle, should also be formed, of all persons desirous of giving aid or assistance in the work in any manner,—such as by subscriptions or donations, or by assisting in diffusing information and intelligence respecting the objects contemplated. The most active correspondence should be always kept up between the inner and the outer circle, that the latter may give their suggestions and advice to those who proceed more directly to the work; and may, in their turn, become alternately recipients and diffusers of the experience that may be obtained, in order that the most rapid and extensive information of progress may be diffused throughout society in general.

The first duty of the inner circle will be to elect a President, who, after receiving all suggestions that can be given him as to the course that should be pursued, will determine the practical steps that are to be adopted. This President should hold his office as long as he appears to the members of the inner circle to be the most fitted for his situation; but at any time that these come to the conclusion that they possess among them another more adapted to the position, should inform the President of their convictions; and if he, irrespective of selfish considerations, seeks the universal good only, he will readily give way to the election of another, even though he should not possess the same confidence in the one chosen, in order that the members may become satisfied of the correctness or otherwise of their opinions.

The President, on taking his situation, should appoint a council of such officers as he requires to assist him, of the persons who, in his opinion, are the most highly qualified for the respective duties that will have to be performed—taking especial care to have only such as can act with him in the most cordial and united manner; and these parties should immediately proceed with a full and efficient registration of the members; which registration should include the Christian and surname of each individual—the age—whether married or single—if the latter, the number of children, and their

respective names and ages—the mode of life in which the person has been occupied—his readiness or otherwise to proceed to the practical operations of the Society; and if the former, the manner in which he considers himself qualified to assist in effecting the desired object, morally, mentally, physically, and pecuniarily.

The length to which these remarks have extended, oblige us to defer the further consideration of the subject of registration, &c., until our next.

AMERICAN CORRESPONDENCE.

The accounts from our friends Lane and Alcott continue to be satisfactory, as it respects their health and usefulness. A farmer of a progressive order, at Leominster, has proposed a junction at that place. At the time Mr. Lane last wrote, it was not finally arranged whether it should be carried into execution or not. Messrs. L. and A. had been on an excursion to Providence, Hopedale, New York, New Haven, Hertford, &c., in all of which places they held intercourse with the progressive few. From the account of their experience, it appears to us, that America offers, in respect to numbers of advanced souls, no better conditions than England, although in respect to cheap extensive land, and comparative freedom from taxation, a decided preference may be declared of that country.

We subjoin the following letter from our friend Charles Lane, which we extract from the *New York Weekly Tribune*, September 2, 1843:—

THE CONSOCIATE FAMILY LIFE.

Harvard, Mass., August, 1843.

After many years passed in *admiration* of a better order in human society, with a constant expectation that some beginning would shortly be made, and a continued reliance that some party would make it, the idea has gradually gained possession of my mind, that it is not right thus to linger for the leadings of other men, but that each should at once proceed to live out the proposed life to the utmost possible extent. Assured that the most potent hinderance to goodness abides in the soul itself; next in the body; thirdly in the house and family; and, in the fourth degree only in our neighbours, or in society at large, I have daily found less and less reason to complain of public institutions, or of the dilatoriness of reformers and genetic minds.

Animated by pure reform principles, or rather by pure creative spirit, I have not hesitated to withdraw, as far and as fast as hopeful prudence dictated, from the practices and principles of the old world.

A. Bronson Alcott's visit to England last year, opened to me some of the superior conditions for a pure life which this country offers compared to the land of my nativity. My love for purity and goodness was sufficiently strong, it seems, to loosen me from a position as regards pecuniary income, affectionate friends, and mental liberty, which millions there and thousands here might envy.

All our preliminary transactions may not have been so clear and clean as we desire; but we have not paralyzed future good by excuses of place or time. By never doing any act below our intentions of principle at the moment, we are aided to clearer insight and loftier inspiration for the next step. Our removal to this estate in humble confidence, has drawn to us several practical coadjutors, and opened many inquiries by letter for a statement of our principles and modes of life.

You must be aware, however, that written words cannot do much toward the elucidation of principles comprehending all human relationships, and claiming an origin profound as man's inmost consciousness of the ever-present Living Spirit. A dwelling together, a concert in soul, and a consorting in body, is a position needful to entire understanding, which we hope at no distant day to attain. We have not yet drawn out any pre-ordained plan of daily operations, as we are impressed with the conviction, that by a faithful reliance on the Spirit which actuates us, we are sure of attaining to clear revelations of daily practical duties as they are to be daily done by us. Where the Spirit of Love and Wisdom abounds, literal forms are needless, irksome, or hinderative: where the Spirit is lacking, no pre-conceived rules can compensate.

To us, it appears not so much that improved circumstances are to meliorate mankind, as that improved men will originate the superior conditions for themselves and others. Upon the union of the Divine and Human Will, and not upon circumstances, as some philosophers assert, rest the function, power, and duty of generating a better social state. The human beings in whom the Eternal Spirit has ascended from low animal delights or mere humane affections, to a state of spiritual chastity and intuition, are in themselves a divine atmosphere, they *are* superior circumstances, and are constant in endeavouring to create, as well as to modify, all other conditions, so that these also shall more and more conduce to the like consciousness in others.

Hence our perseverance in efforts to attain simplicity in diet, plain garments, pure bathing, unsullied dwellings, open conduct, gentle behaviour, kindly sympathies, serene minds. These and the several other particulars needful to the true end of man's residence on earth, may be designated the Family Life. Happiness, though not the direct object in human energy, may be accepted as the confirmation of rectitude, and this is no otherwise attainable than in the Holy Family. The Family, in its highest, divinest sense, is therefore our true position, our sacred earthly destiny. It comprehends every divine, every humane relation consistent with universal good, and all others it rejects, as it disdains all animal sensualities.

Let it be admitted as the embosoming of the most vital, and only creative of all human acts, and we are convinced of the absorbing importance of Family Life. The next age depends much for its character, its modification, its happiness, on parents in this generation, as they have depended on their parents, by the relative opposition or concurrence of their wills with the Divine Will. In a deep sense, all human conduct may be said to centre in this act.

The evils of life are not so much social or political as personal; and a personal reform only can eradicate them.

Let the family, furthermore, be viewed as the home of pure social affections, the school of expanding intelligence, the sphere of unbought art, the scene of joyous employment, and we feel in that single sentiment a fulness of action, of life, of being, which no scientific social contrivance can insure, no selfish accident supply.

Family is not dependent upon numbers, nor upon skill, nor riches, but upon union in and with that Spirit which alone can bless any enterprise whatever. While, therefore, we feel a sympathy towards every endeavour to amend men's social position, and would promote them as far as we deem them progressive, we are bound to declare their short-coming, and that we have no hope for permanent human happiness from any act, thing, or person not originating in immediate inspiration. All else is but an attraction, which

allures to destroy. Rather is self-denial the straight and narrow way to eternal life, than the enticements of increased indulgence, which almost all associative endeavours have in view.

On this topic of family association, it will not involve an entire agreement with the Shakers to say they are at least entitled to deeper consideration than they yet appear to have secured. There are many important facts in their career worthy of observation. It is, perhaps, most striking, that the only really successful extensive community of interest, spiritual and secular, in modern times, was established by A WOMAN. Again, we witness in this people the bringing together of the two sexes in a new relation, or rather with a new idea of the old relation. This has led to results more harmonic than any one seriously believes attainable for the human race, either in isolation or association, so long as divided, conflicting family arrangements are permitted. It is not absurd to suppose that all future good hinges upon this very subject of Marriage. In fact, nothing but absolute ignorance of the law of human generation can doubt it. The great secular success of the Shakers, their order, cleanliness, intelligence, and serenity, are so eminent, that it is worthy of inquiry how far these are attributable to an adherence to their peculiar doctrine.

As to Property, we discover not its just disposal either in individual or social tenures, but in its entire absorption into the New Spirit, which ever gives and never grasps. The notion of Property is the prolific seed of so many evils, that there seems little hope for humanity so long as it is made a leading consideration, or is harboured in the human bosom. It is even possible, that if the projects now before the public were in actual operation, the evils of life would become more fixed, by reason of the greater refinement of this demon Property, which would be more difficult to cast out of an orderly arrangement than from the present chaos of mankind, where its evils are less glossed. From the midst of this sin and its consequences it is difficult to emerge without committing more sin. The demonstration of our example, in proceeding actually to the greatest possible extent in the pure direction, has, however, attracted toward us other needful assistance. While we write, negotiations are entertained for our removal to a place of less inconvenience, by friends who have long waited for some proof of a determination to act up to the Idea they have cherished. Many, no doubt, are yet unprepared "to give up all and follow him," (the Spirit,) who can importantly aid in the New Advent, and conscientiously accomplish the legal processes needful under the present circumstances. We do not recognize the purchase of land; but its redemption from the debasing state of *proprium*, or property, to divine uses, we clearly understand; where those whom the world esteems as owners are found yielding their individual rights to the Supreme Owner. Looking at this subject practically in relation to a climate in which a costly shelter is necessary, and where a family with many children has to be provided for, the possibility of at once stepping boldly out of the toils into which the errors of our predecessors have cast us, is not so evident as it is desirable.

Trade we hope entirely to avoid at an early day. As a nursery for many evil propensities, it is almost universally felt to be a most undesirable course. Such needful articles as we cannot yet raise by our own hand-labour from the soil, thus redeemed from human ownership, we shall endeavour to obtain by friendly exchanges, and, as nearly as possible, without the intervention of money.

Of all the traffic in which civilized society is involved, that of human labour is perhaps the most detrimental. From the state of serfdom to the

receipt of wages, may be a step in human progress; but it is certainly full time for taking a new step out of the hiring system.

Our outward exertions are in the first instance directed to the soil; and as our ultimate aim is to furnish an instance of self-sustaining cultivation without the subjugation of either men or cattle, or the use of foul animal manures, we have at the outset to encounter struggles and oppositions somewhat formidable. Until the land is restored to its pristine fertility by the annual return of its own green crops, as sweet and animating manures, the human hand and simple implement cannot wholly supersede the employment of machinery and cattle. So long as cattle are used in agriculture, it is very evident that man will remain a slave, whether he be proprietor or hireling. The driving of cattle beyond their natural and pleasurable exertions; the waiting upon them as cook and chambermaid three parts of the year; the excessive labour of mowing, curing, and housing hay, and of collecting other fodder, and the large extra quantity of land needful to keep up this system, form a combination of unfavourable circumstances which must depress the humane affections, so long as it continues, and overlay them by the injurious and extravagant development of the animal and bestial natures in man. No one can fail to perceive, that if cattle were no longer bred and fed for slaughter, milking, or draught, the human family might be drawn much closer together all over the country. It is calculated that if no animal food were consumed, one-fourth of the land now used would suffice for human sustenance. And the extensive tracts of country now appropriated to grazing, mowing, and other modes of animal provision, could be cultivated by and for intelligent and affectionate human neighbours. The sty and the stable too often secure more of the farmer's regard than he bestows on the garden and the children. No hope is there for humanity while woman is withdrawn from the tender assiduities which adorn her and her household, to the servitude of the dairy and the flesh-pots. Omitting also to discuss the question of the debasing influences upon the children by the intrusion of animals into the daily thoughts and conduct, it may yet be observed, that if the beasts were wholly absent from man's neighbourhood, the human population might be at least four times as dense as it now is without raising the price of land. This would give to the country all the advantages of concentration, without the vices which always spring up in the dense city.

Debauchery of both the earthly soil and the human body, is the result of this cattle-keeping. The land is scourged for crops to feed the animals, whose filthy ordures are used under the erroneous supposition of restoring lost fertility; disease is thus infused into the human body; stimulants and medicines are resorted to for relief, which end in a precipitation of the original evil to a more disastrous depth. These misfortunes, which affect not only the body, but by re-action rise to the sphere of the soul, would be avoided, at least in part, by the disuse of animal food. Our diet is therefore strictly of the pure and bloodless kind. No animal substances, neither flesh, butter, cheese, eggs, nor milk, pollute our tables or corrupt our bodies. Neither tea, coffee, molasses, nor rice, tempts us beyond the bounds of indigenous productions. Our sole beverage is pure fountain water. The native grains, fruits, herbs, and roots, dressed with the utmost cleanliness, and regard to their purpose of edifying a healthful body, furnish the pleasantest refections and in the greatest variety, requisite to the supply of the various organs. The field, the orchard, the garden, in the bounteous products of wheat, rye, barley, maize, oats, buckwheat; apples, pears, peaches, plums, cherries, currants, berries; potatoes, peas, beans, beets, carrots,

melons, and other vines, yield an ample store for human nutrition, without dependence on foreign climes, or the degradations of shipping and trade. The almost inexhaustible variety which the several stages and sorts of vegetable growth, and the several modes of preparation, afford, are a full answer to the question which is often put by those who have never ventured into the region of a pure and chaste diet: "If you give up flesh meat, upon what then can you live?"

Our other domestic habits are in harmony with those of diet. We rise at early dawn, commence the day with cold bathing, succeeded by a music lesson, and then a chaste repast. Each one finds occupation until the meridian meal, when usually some interesting and deep searching conversation gives rest to the body and development to the mind. Occupation, according to the season and the weather, engages us out of doors or within, until the evening meal, when we again assemble in social communion, prolonged generally until sunset, when we resort to sweet repose for the next day's activity.

In these steps of reform, we do not rely so much on scientific reasoning or physiological skill, as on the Spirit's dictates. The pure soul, by the law in its own nature, adopts a pure diet and cleanly customs; nor needs detailed instruction for daily conduct. On a revision of our proceedings it would seem, that if we are in the right course in our particular instance, the greater part of man's duty consists in leaving alone much that he is in the habit of doing. It is a fasting from much of the present activity, rather than an increased indulgence in it, which, with patient watchfulness, tends to newness of life.—Shall I sip tea or coffee? the inquiry may be.—No. Abstain from *all* ardent, as from alcohol drinks. Shall I consume pork, beef, or mutton? Not if you value health or life. Shall I stimulate with milk? No. Shall I warm my bathing water? Not if cheerfulness is valuable. Shall I clothe in many garments? Not if purity is aimed at. Shall I prolong my dark hours, consuming animal oil, and losing bright daylight in the morning? Not if a clear mind is an object. Shall I teach my children the dogmas inflicted on myself, under the pretence that I am transmitting truth? Nay, if you love them, intrude not these between them and the Spirit of all Truth. Shall I become a hireling, or hire others? Shall I subjugate cattle? Shall I trade? Shall I claim property in any created things? Shall I adopt a form of religion? Shall I become a parent? Shall I interest myself in politics? To how many of these questions, could we ask them deeply enough, could they be heard as having relation to our eternal welfare, would the response be "ABSTAIN?" "Be not so active to do, as sincere TO BE." Being, in preference to doing, is the great aim, and this comes to us rather by a resigned willingness than a wilful activity; which is indeed a check to all divine growth. Outward abstinence is a sign of inward fulness; and the only source of true progress is inward. We may occupy ourselves actively in human improvements; but these, unless inwardly well-impelled, never attain to, but rather hinder, divine progress in man.

CHARLES LANE.

FATHER MATTHEW.

THE Irish priest has fulfilled his English mission, and returned to his own land. The newspapers relate that about 74,000 persons took the pledge from him in London and the suburbs. Many thousands also in the provincial towns which he visited enrolled themselves. At Norwich he

was publicly welcomed by the bishop, in an affectionate, but, as it appears to us, exceedingly assuming and egotistic manner. We liked, however, Father Matthew's reply—'twas the language of all true souls. "I," he says, "am but an instrument: the honour is God's." We know not how this seemed to his audience—we know not, indeed, whether it seemed at all; but to us it appeared only an echo of that high speech in which genius has at all times proclaimed itself the subject of the Irresistible, and therefore not to be applauded. I come not of myself, by any determined bending of my will to a peculiar course, but my Being is a birth of the underlying Spirit, and obeyeth it. "I prayed," saith the temperance apostle, "if so be that I might render my service in this field." And thy prayer was answered, holy man, for it was born of the same Spirit as thy act. 'Twas thy mission first to pray, then to act—in each equally obeying thy Being's deepest law.

When a man is seen praying, fix your eyes upon him, for he also will do something. I mean not that public whining badinage, in which impertinence intrudes upon supreme intelligence the infinite stupidity of a week's follies; but the devotion of a great, earnest heart, that sanctifies the household duties, the tillage of a field, the birth of infancy, and makes even attitudes reverend. Thou canst bend the knee in worship, and plunge thyself in the daily baptistry unprofanely; thou shalt eat in devotion and drink with thankfulness; and we that stand by and see this thing, will proclaim a general jubilee, for that another true worshipper has visited the earth athwart all cant hazes, and proclaims anew fidelity to the Highest. So that when a man prays, mark him! He is perhaps another Irish priest and apostle of temperance.

H. G. W.

REVIEWS.

A brief Account of the First Concordium, or Harmonious Industrial College; a Home for the Affectionate, Skilful, and Industrious, uncontaminated by false sympathy, avaricious cunning, or excessive labour. Price 1*d*. Published at the Concordium, and by Cleave, Watson, or Strange, London.

THE above little tract is published chiefly with the view of giving a concise reply to questions often put to us, namely,—On what principle is the Concordium founded? What are its objects? And what are the practical steps taken to carry them out? We trust that the cheap form in which it is presented, and the important matter it contains—not only with relation to the Concordium as a locality, but also as a means of assisting the thousands who are now desirous of effecting their emancipation from the strife, competition, and misery of society as it exists—will induce our readers to purchase it freely for distribution.

The time for practical operations to secure a life more in accordance with the Divine Law, is now most strongly demanded; and we shall gladly report of thousands of instances what this little tract does of one, that "In the Concordium a small band are united, to commence a work which we may hope will be followed by multitudes of our fellow men, who, by affection, intelligence, and industry, will be enabled to show to the world the great advantages arising from a simple and honest combination of resources, however small, for effecting a speedy and vast relief from selfish oppressions—from sectarian superstitions, legal frauds, medical quackery, brewers' drugs, distillers' poisons, butchers' flesh and blood, masters' over-strained labour, with a long catalogue of ills which are

acknowledged and complained of by a suffering and distressed people." For we may truly add, in continuing the quotation from the same passage, that "in self-love, self-indulgence, long-established habits—in prejudice, love of excitements, the great bulk of mankind are so fast bound, that moral precepts, scientific representations, religious or philosophic appeals, are perpetually given without avail. Little, indeed, has been done for ages, in comparison with the immense amount of exertion of this kind which has been put forth;—nothing effectual has yet been carried out; and man is now at a crisis in his career which demands demonstration of a practical, new, and determined character, to give weight and effect to written and oral descriptions of what is really needed to assist him in his approach to goodness, to wisdom, and to happiness."

The Practical Bread-Baker; and The Cold-Water Cure tested. Price 6*d.* each. London: Cleave.

THESE two little works, which have been forwarded to us, are each of them symptoms of the progress that is being made in diffusing information among the public; and we put them together, as indications that in two branches of the present system of conducting affairs by trades and professions, inroads are being constantly made, that must ere long undermine the whole existing arrangements of society.

In the former work, before entering into the practical details, the author occupies about half the work in giving a statement of the miseries endured by the members of the trade, and the laborious occupation they have to perform; and he certainly gives such an account as would make us ask, of what value is life to man, if he is compelled thus to occupy himself?

The instructions for making a ferment—setting the sponge—making dough—moulding and setting bread—and the mode of making the various kinds of rolls, cakes, and bread, will all be useful to the housekeeper or to the baker who has not had so large a share of experience as the author.

With regard to the work on the Cold-Water Cure, we recommend it to the perusal of our readers, as being a very good introduction to a subject that will at some period, from its intrinsic importance, demand and receive their attentive consideration. The extracts from the larger works upon Hydropathy are well chosen, and serve as a general guide in the application of cold water to the cure of disease.

PHONOGRAPHY.

WE have seen, with much pleasure, the reports of the proceedings of the Nottingham and Birmingham Phonographic Festivals, and are glad to see that the idea of that great desideratum, a universal language, is so much engaging the public. We congratulate the Messrs. Pitman on the high ground they have taken for their system, and on the zeal and energy which they devote to their task.

We have since taken the oportunity of doing what we had previously neglected, namely, looking to the system, which is contained in a thin octavo book, by the inventor, Mr. Isaac Pitman, published by Bagster and Sons, Paternoster Row, and find it extremely simple, and easily to be acquired. We have the authority of so practical a man as the Editor of the *Dispatch* for saying, that as a system of short-hand it will supersede all others now in use; but our hope is, that it will also highly tend towards the object aimed at by its inventors—the introduction, at no distant period,

of a method whereby, as in music, the people of all countries may adopt one common language. The Phonographic Society publish monthly a record of their proceedings in a small journal, which those of our readers who feel interested will do well to look into.

CONCORDIUM REPORT.

In bringing forward our report of progress for the present month, we do so with no ordinary feelings, for we have, since our last address, completed the first year of our experiment, and have consequently, had to review under every phase what has been done, and to consider our present duty with reference to the future.

Our readers are doubtless aware, that the experiment was begun not only without any public appeal for support, but that we had to meet prejudices of the strongest and most determined character. The principles we propound with regard to the relation of man to the Universe Spirit, and its operations in him, by which he may be guided with respect to what is his duty, and what contributes to his well-being, harmonize so little with those generally entertained among our fellow men, that in asking them to join us and co-operate in our labour of love, the appeal could seldom be responded to. The task was, however, commenced with such materials as could be procured, not because these were in any respect the most fitting, but that we hold it to be an imperative duty to act out to the greatest extent in our power those instincts which are awakened in us by the Spirit; and that we felt we could rely with confidence on the eternal goodness for aid and support in our undertaking, provided we were prepared to submit ourselves to its working.

In this confidence we have been in no manner disappointed; but the result has exceeded our most sanguine expectations, when taken in relation to our external and visible means. Obliged to commence with very limited resources; with but a slight knowledge of the general business of associated life; with parties who, with the best desires for effecting their object, could give very little practical assistance in determining how this could be best done, we have been obliged to surmount difficulties in our career that are not likely to occur again. We have, however, passed the first year, and have carefully taken with our fellow labourers the review of the proceedings of that period, and can truthfully report somewhat to the following effect:—

1st. With regard to the moral, mental, and physical well-being of those associated. We have had the gratification of receiving the unanimous testimony of every member among us to a consciousness of improvement in each of these particulars. In morals, the cultivation of kind and affectionate feelings has not been in vain; and although we yet see but little resembling that Love universal which we aim at, yet we have felt, and we daily feel, that there is growing among us an increased affection for everything good, true, and beautiful. With regard to intellectual progress, the means have not been at all proportionate to our wishes, but we have embraced readily all the assistance that could be procured; and we hope that as we progress, there will be attracted to our circle many of those loveful and benevolent beings who have been more advantageously placed in this respect than those who now form our small band have been; and that they will come and enjoy the highest gratification that can possibly be offered them, namely, the opportunity of doing good to their fellow beings. It would, perhaps, be as well here to remark that we are at all times ready and desirous to receive the instruction of any who believe they can assist

in our upward and inward progress, whether the subjects relate to morals, the sciences, mechanical or chemical discoveries, diet, clothing, or any matter connected with human progress—we are prepared calmly and attentively to listen to the advice and counsel of all who feel themselves impulsed to declare what they believe to be useful for love, truth, and practice.

In reporting our physical statistics, we have to declare, that the health of our inmates far exceeds any average that will be generally found; and when this is taken as the result of the period in which a change of no ordinary magnitude has been made in the mode of living of each individual, and in which a degree of simplicity at which the public generally are much astonished has been arrived at, we trust that it will, at the least, be an inducement for many to inquire far more seriously than they have hitherto done whether they are benefitting themselves physically, or the reverse, by the immense care, trouble, and anxiety which they now give themselves in providing for wants which are daily and hourly increasing upon them, but which, we say, will deprive them of anything like happiness so long as they exist.

2nd. The next division on which we shall report is the progress that has been made in laying our views before the public. In this department also we have succeeded beyond our anticipations. The practical reality, imperfect as it has been, has done far more for us in this respect than the most extensive theorizing would have been likely to accomplish. We have had numerous visitors, and those persons of considerable progress as it regards the general opinions of the world, who have declared that they would not have taken any other evidence than their own witnessing the fact, that so great a state of simplicity as we have even now arrived at, could have been procured with so much satisfaction to all the feelings, and with such a development of the moral, mental, and physical faculties.

In addition to what has been locally done in this respect, we have found a gradually increasing inquiry for the works we put forth relating to our objects; and we have witnessed with considerable pleasure, that favourable mention of these works is being made in several quarters. The progress made in this respect will be a stimulant towards increased exertions by us, in providing superior conditions for the manifestation of the Spirit; and we trust that all our friends will bear in mind the great importance of the most extensive dissemination of a means of relief from the present evils which afflict humanity, that is within the reach of every individual, however humble. If the best information can be given of the mode in which it should be done, there are none but could provide for themselves much better conditions than they now have; and by simplyfying their wants, they may avoid remaining the slaves of inferior circumstances.

3rd. With respect to finances. This division of our Report, which too often is considered the all-important one, is that to which we attach the least importance; but still it is one in which we hope never to be remiss, or neglectful. The yearly account which we have made up, does not show that we are yet self-supporting; but each quarter shows a gradual approximation to this most necessary position. When we take into account the very limited means with which we commenced, the small amount of business knowledge which those who joined in our undertaking possessed, and the number of new trades we have commenced, and the consequent preliminary outlay that has been incurred, we have no cause to despond of soon placing the establishment in a financial position that will not only meet the outgoings, but enable us to procure a surplus, for that extension and re-modelling, which we only wait for the proper means to effect.

We have lately had the questions put to us of—"How is the Concordium supported? and does it seek external aid?" To the former of these questions, we reply, that the capital that has hitherto been expended, has been freely placed in the hands of the Pater by friends who are devoted to the universal good. No member has personally been called on to contribute to the funds, nor are we desirous of making a pecuniary consideration any test of fitness for working out that in which we have engaged. We well know that we should have many advantages by a larger supply of funds; but we also feel assured, that in proportion as we become fitted for our task, shall we be supplied with funds as well as all other requisites.

To the latter question, we answer, that we seek and shall be thankful for every assistance that can freely be given us, for the universal End, that man, through our means, may be shown the immense resources which are within him for procuring his rescue from all deterioration. It is true, that we have made no appeal to the public for funds to aid us, nor have we taken loans or incurred liabilities; nor are we disposed to adopt either of these courses. Our reliance is on the Supreme Good; and we are conscious that in proportion as we can declare by being, by word, and by deed, that our proceedings are in accordance with its laws, shall we be provided with every requisite for effecting its own work by us.

This consciousness must not, however, prevent us from pointing out to all who feel desirous of the highest development of Love and Truth among the human race, that there is scarcely an individual but may do something towards assisting in this great and godlike work. To those who possess funds, we can state, that we are ready to receive them either as donations, regular periodical subscriptions, or even as loans, provided the re-payment be left to the means and convenience of the Society: we have, however, determined on receiving nothing in this latter shape that shall jeopardize our peace, by placing us in the position to violate, for one moment, any engagement we may enter into. Our intention is to act justly in all financial matters; and whatever means we may procure, we trust will be used in the extension of our object; and that the simplicity of living, diligence of labour, economy of production, and all other necessary means which we now adopt, will go on progressingly, until we are enabled to offer our advantages freely to all who will accept them; and we believe that even then we shall find that the highest possible intrinsic reward will be derived from Love whilst persevering in the same course.

It is not to those who have funds alone that we look for aid; but we hope far more from an appeal to Love-natured beings, whatever may now be their position in society. To those who are truly conscious of being able to take part in our labour, we say, come and join us; you will be received with warm and cordial affection, and you will soon see whether you really can assist us or not. If each one who comes is even tolerably well fitted for his task, he will be sure to make room for others to follow, for the harvest truly is great and the labourers are few. To those who feel they can educate the young in love, intelligence, and industry—to those who know they can produce more than they require by cultivating the soil—and to those who know themselves to be well skilled and expert mechanics and artisans, and are certain, at the same time, that they can live in harmony with us, we would say, we look more to the aid of the Spirit through you than to anything else for success. We must here make a more especial appeal to Woman, the true representative of the Divine Love. It is from woman, when Love-natured, that we expect the greatest aid: her love, her order, her perseverance, when purely excited and wisely directed, will make our task

pleasant and easy under every difficulty; and placed as she will be among us, the companion, friend, and adviser of man, we do hope that when her aid is freely given us, that our progress will be great indeed.

In making these appeals for persons to join us, our friends must not think we are confining our ideas to this first Concordium. It is for Benevolence that we make the call; it is to carry out the principle and practice of Universal Love not merely in this or any other locality or country, but throughout the world. Love demands that all should render assistance, and we must not, we dare not, longer neglect to comply.

Those who are not yet prepared to answer the call to join in our efforts, may render much help by diffusing widely the knowledge of what we are attempting. There has hitherto been very great mirepresentation with regard to our views and objects; and even now few have any comprehension of what we mean by submitting to the Love Spirit. Looking to facts as the highest authority that exists, even the most scientific of the present day exhibit very little faith in Love, in Truth, or in Power—the sources from which all facts must proceed, and with which every fact, to be usefully applied, must harmonize. Our duty is, therefore, more especially to awaken men to the necessity of attending to Love and Truth, as the primary sources of all affection and knowledge. In proportion as we can point them to the eternal, the infinite within and around them, will they be fitted for providing the conditions for higher and higher development. Let, therefore, every one who feels with us, take care that at the least he does not remain inert in spreading the knowledge of these truths; and this he should do by every means within his power. Let him sell, send, and give, or in any manner he can, convey to those around him, the works that we shall put forth from the press, from time to time, upon the subject, and more especially that he assists in procuring the most extensive circulation for our periodical; and in proportion as this shall be done, may we expect extended usefulness.

To all, we say, that we shall at all times be happy to receive advice and suggestions for the better working out of our object; and that whatever may become the extent of our means for this purpose, we trust they will progressively become better used in proportion as Love and Truth become more developed in us.

In reporting the transactions of the last month, we have to state, that our progress daily becomes more interesting; and we feel a higher consciousness of the importance of the work which devolves upon us. Among those who have visited us, one gentleman we see regards us as sectarian, because we decline providing flesh food for our visitors. He asks,—Why cannot men who do not want meat, milk, butter, cheese, eggs, or honey, indulge those who do, if they can pay for them? To this we reply,—We do not consider any of these things can be provided without injustice to other orders of the creation—without, in fact, committing the crimes of murder, theft, tyranny, and many others equally repulsive to benevolence: and whilst we feel thus, we cannot consent to be the ministers to our fellow men in evil things, whatever may be the amount of payment we might obtain by so doing. We seek not offensively to guide others; but within our own circle, we can neither be guided by Paul or any other authority less than the Deity within us, whose dictates we feel bound to serve and obey, without reference to the usages of the world.

The course of lectures to which we referred in our last, have been con-
and will form an interesting series on the subject on which

Our general business has proceeded satisfactorily, and we are prepared with the work alluded to in our last, 'Graham's Lecture to Young Men on Chastity,' which we recommend most strongly to all who have the care and guidance of youth, as containing information for them of a most important character. We also recommend for extensive distribution a small tract we have published, containing a brief account of the Concordium. This little tract we shall be happy to supply any of our friends with for distribution, on such terms as will cover its cost.

By the 1st of December we hope to have prepared the First Part of 'Letters and Extracts from the MS. Writings of James Pierrepont Greaves,' which, when completed, will form a most valuable addition to the Love agencies now existing, as they breathe that Spirit throughout in a most pure and intensive manner.

At present, we are much inconvenienced by the want of sufficient room for our different trades; but being determined not to take credit, we must necessarily wait for these conveniences until sufficient funds are received to purchase the needful materials for the work. Labour we can provide; and as soon as we find ourselves supplied with the needful, we shall proceed to make a workshop for our tailors and shoemakers. This we can do by enclosing a corridor at the back of the dining-room. The cost of materials, &c. for this purpose will be about 20*l.* The next desideratum is other workshops for smiths, carpenters, &c., with dormitories over them. The estimate for this is about 80*l.* These buildings will pretty well complete all the improvements we contemplate for the present. Should these funds be sent us, or part of them, we shall soon set to work and build these additional dwellings near the printing-office. This last-mentioned department we also hope and expect will shortly have to be enlarged.

The reports of general progress which have reached us during this month are highly interesting; and we hope in our next to be able to congratulate our friends on the arrival in this country of J. A. Etzler, who is now daily expected. We are glad to see that extensive notices of his inventions are now being circulated freely among the press, and we may confidently expect that he will be well received by the public.

Whilst speaking of Mr. Etzler's inventions, we would call the attention of our readers to a new description of vessel, proposed by Lieut. Morrison, under the name of the *Huge Leviathan*, which promises advantages of no ordinary kind, the particulars of which they will find in the *Cheltenham Free Press* of October 21. We shall hail with pleasure the building of many leviathans and floating islands, as both tending to man's elevation.

Our Report has extended to such a length, that we must conclude it without referring to many important items; but we would say, it now behoves every one to see in what manner he can individually best promote the great and divine work now in progress; and let each one submit to the good within him. There is something for every one to perform, and let them do it diligently;—let them speak, write, circulate information, act, or do whatever the Spirit impels them to. The extensive circulation even of this publication may be of most important value; and we urge upon our readers that it is their duty to attend to this, and that not in any light or ordinary manner, but as the servants of Love.

We are ready to receive into our family a Compositor and a Pressman, if there be any prepared to offer themselves to Universal Love; and we can also welcome one or more Gardeners, and some loveful and intellectual beings of both sexes, who are prepared for moral and intellectual progress.

SPIRIT BEAUTY.

SPIRIT Beauty, Love divine,
Come and dwell with me and mine;
Soul-entrancing Spirit still
I would drink and drink my fill
Of thy beauty, brightness, love,
Emanating from above.
Tho' the worldling may disown thee,
In my heart I will enthrone thee:
Mammon-worship thrown aside,
Thou my wand'ring steps shalt guide
To that haven of the blest,
Where alone the weary rest,
Oft have I in darkest hour
Felt thy spirit-soothing power:
Calming discord, hate, and strife,
Energizing me with life,
As the orb of brightest morn
Is to trav'ler all forlorn,
Type of all things bright and free
In this strange existency—
Such, in truth, art thou to me.

Hanwell Communitorium. G. MEECH.

THE BERRY-BUSH.

BY GOODWYN BARMBY.

I had rather grow, where peasants plough,
Within a country dale,
Than I would be, with those we see
In city, wan and pale;
I had rather be, with peasants free,
Upon the mountain top,
Than I would dwell, with slaves of Hell,
The lordling and the fop.
I had rather pluck the berry-bush,
And sip the silver tide,
Than bend me, like a frail bull-rush,
Unto a tyrant's pride.

I had rather swim, by river's brim,
Or row in covy lake,
Than I would be with those who see
No power in manhood's make;
I had rather be, with spirits free,
On nuts and acorns fed,
And sleep on straw, than feed my maw,
With ven'son, on a bed.
I had rather pluck the berry-bush,
And sip the silver tide,
Than bend me, like a frail bull-rush,
Unto the tyrant's pride.

Just published, price Two Shillings,

GRAHAM'S LECTURE TO YOUNG MEN ON CHASTITY.

This work, which has passed through many editions in the United States, is intended for the serious perusal, not only of young men, but also of their parents and guardians, and will be found of the utmost service to all who are in any way concerned with the training or education of youth.

Dictated by the purest benevolence, and carried out by the highest physiological knowledge, it cannot fail to make a strong appeal to that innate consciousness which exists in every human being; it is reprinted and published, in the hope that it will be made a powerful instrument in the development of the highest and noblest Spirit in humanity, that will prevent our youths falling into errors and vices which now so strongly beset them in every position in which they are placed.

Published by W. Strange, Paternoster Row.

*** By addressing a letter to W. Oldham, at the Concordium, enclosing 36 Stamps, this will be sent, free, to any part of the Kingdom.

...s, Alcott House, Ham, Surrey. Published by J. Cleave, 1, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

"Your body is the garment of your soul, therefore preserve it pure."—Sextus.

No. 12. Vol. I. DECEMBER 1, 1843. Price 2*d*.

ON ASSOCIATION.—IV.

At the conclusion of our last article on this subject, we spoke of the necessity of a full and efficient registration of those who intend to become members of the Association; and that such registration should include the Christian and surname of each individual—the age—whether married or single—if the former, the number of children, and their respective ages—the mode of life in which the person has been occupied—his readiness, or otherwise, to proceed to the practical operations of the Society; and if the latter, the manner in which he considers himself qualified to assist in effecting the desired object, morally, mentally, physically, and pecuniarily.

An efficient registration, is a subject of much importance among any body of persons who intend to unite for any given purpose, and more especially so will it be with those who shall agree to commence such a task as that of declaring, both in word and deed, the necessity for every human being to become consciously related to the Spirit. We therefore feel impelled to call upon our readers for the deepest attention to it.

All are agreed that some great change from the present confusion and disorder which is misnamed society, is imperatively required. All are conscious of a restless uneasiness and dissatisfaction within them, which gives the strongest assurance that something is wrong somewhere, in the human or universal economy; but nearly all are seeking in external changes alone that holiness, happiness, and peace which can be derived from no created source.

We hear much of political, social, and sectarianly religious changes; we hear of freedom of trade, of the abolition of Corn Laws, and other monopolies; of the People's Charter, for the obtaining of parliamentary influence and power; of the procuring of funds for the purpose of placing the working classes more immediately in connexion with the land, either individually or under associated arrangements; but we have not yet heard of any public attempt being made, for what we consider to be the object of the most primary importance, namely, that of pointing out and exhibiting the true relation between man and his Maker.

Until Love is more generally submitted to, and its conditions supplied by the human family, it will be of little avail that we call upon men to assist each other, or to unite with each other for any mutual benefit. We cannot, therefore, too strongly declare to all who desire to become members of such an Association as we propose, that Love must be its basis and governing law. They will have to enter into the inquiry of the relationship in which they stand to that which is antecedent to themselves, that they may thereby be prepared truly to associate with their fellow beings, and become so love-natured, as to act with the greatest affection and wisdom towards every order of the creation.

The aid or co-operation of no individual can be sought on personal or

selfish grounds; and it cannot, at the outset of the proceedings, be too distinctly understood, that it will be impossible to proceed in any other order than by following what shall appear to the President and his Council to be most conducive to the universal good. All minor considerations will have their due weight and relative position in their judgment and conduct, and the strictest personal justice must at all times be performed, in harmony with universal goodness and truth.

With this understanding, there need be no limitation of the number or condition of the members who join the outer circle; nor on joining should any fee, donation, or subscription, be *demanded* of them. Love regards no other than voluntary service rendered to it, and therefore each person must declare what he intends his portion of that service to be. It is certain, that for some time funds will be required to carry on such an Association at all to the extent to which it is desirable that it should be extended; but it is equally sure that truly love-natured beings will not be suffered to want for these. If the Spirit be truly appealed to, the necessary conditions will most assuredly follow; and if the business be undertaken by untrue instruments, they cannot, and they should not have permanent success.

With the truly Spirit-natured being, there will be, there can be, no doubt, hesitation, or indecision. He may cautiously and prudently wait before he decides whether the appeal be made from Love and Truth; and unless he does so, his judgment may at some future period be called upon to correct his enthusiasm; but when once the soul has been awakened to a consciousness of in-dwelling Spirit, then will he trust lovefully, and rejoice in co-operating with the good to the greatest extent possible.

Those, however, who, in registering themselves as members, declare their readiness to assist in forwarding the operations, either personally or pecuniarily, must carefully avoid overstating their intentions, that the President may not be deceived with regard to any steps he deems it necessary to take. The Central Office should always be informed of every kind of assistance that will be at its command at however distant a period, and of the conditions, if any, on which it is to be ensured. But in coming to the resolution to assist, each individual should avoid overstating what he is able to perform. It will be far better at the outset that the progress be slow and limited, than that external conditions be too rapidly obtained on any false or insecure basis. As the first great object of the Association will be Spirit culture, so the first great want will be that of beings the most vitally related to the primary source. Those who are desirous of admission to the second or third circles of the Society, will be required to be well organized, morally, intellectually, and physically; and they will have to subject themselves to a discipline, for the higher development of their divine and psychical natures, which will be very repugnant to the taste and feelings of the mere animal sensualist.

In taking this high position, we do not wish to repel or intimidate those who have not Spirit consciousness; on the contrary, such persons, who feel the need of it, are much more likely to be serviceable in the universal sphere than the self-sufficient; for as unity will always have to be preserved, the combative or selfish feelings will, in the earlier transitional stages, be found to be great obstacles.

When a sufficient number of persons have registered themselves for the second and third circles to form even a limited Society, they should remove entirely from the present conventionalities which generally exist, and commence a mode of life as nearly accordant with the universe laws as they can attain; and the principle of their progress should be, that they daily

examine what further improvements can be effected, without reference to human systems or codes of laws.

This course is absolutely necessary, to preserve a strict relation to the divine order, which is eternally progressive. Hitherto, men, on discovering new truths, have proceeded to found systems upon them; or to make fixed human laws in supposed relation to them, which by becoming, as it were, stereotyped, soon appear erroneous, from the further development of additional being. Whenever we declare a limit, or attempt to reduce to a system, or, as it is often termed, a science, the conceptions of Love and the revelations of Truth that are daily occurring within us, we exhibit clearly our own littleness; and, by weakening our connexion with the primary source, we soon render abortive all universal progress.

It cannot too strongly be borne in mind, that Truth is the basis on which every system is supported, and therefore, the mere fact of its existence shows there is some portion of truth in every system. It is likewise true, that every system contains much error; for inasmuch as man is unable to *act* higher than his being stage of existence, so will he always mix up with whatever he undertakes those imperfections which still adhere to him.

The true development of the three-fold divine natures in and through humanity—the conditions which are necessary for it—and the order in which these conditions are to be procured and supplied, are subjects requiring the most attentive consideration, and will be attended with the highest delight; and it will be well if all who desire the advancement of themselves in Love and Truth, and the general progress of their fellow beings, shall be brought to a due examination of them in all their bearings, and to the adoption of a course the most highly calculated for rapid progress.

In future papers we shall enter into a detailed examination of the best mode of proceeding with regard to air, water, land, labour, skill, and capital; but taking for granted, for the moment, the selection of a President and Council, located in some central position, with such members as they may select to join them, either in the inner or second circles, we now proceed to point out some practical steps that will require to be taken, whilst the registration of members is being proceeded with.

The first step we shall enumerate, is the establishing of a periodical organ of communication with the members, and the public generally, through the medium of the press. Publicity with regard to every step contemplated, is most essentially necessary to ensure its being well taken; and a change so extensive as such an Association will involve, cannot be too carefully matured in every possible manner, and not hurried forward in its practice.

What we call the errors and prejudices of others, may often be the result of our own disordered imaginings; and we cannot too severely test every intuition or inspiration we receive, to see if it really be good, seasonable, and practicable before it is attempted to be actualized. Love and Truth will never for one moment give us the desire for secrecy in any particulars. The information given through the press should be of the most diffuse kind, and should embrace minutely, in their due order, all the changes contemplated; and the publication should, so far as its space and the means of the Society will permit, be freely open to every communication that is universal, and consequently affirmative.

Man has hitherto been employed almost exclusively on the sectarian and negative grounds, and has looked for and depicted the errors and evils that abound in society; and it is now necessary that we pay some attention and give some little time to seeking for and cultivating the good.

There is in humanity to be developed the triune law, Love, Truth, and

Power; and the duty of this Society will be to draw within its folds the largest number of persons who submit to this law. We therefore recommend that great attention be paid by the President and Council, at an early period, to the establishment of one or more periodicals, as the means at their command will admit of; and that these not only diffuse most extensively and clearly the changes intended to be introduced, and all other matters more immediately connected with the progress of the Society, but that they also be used as instruments for assisting to unite all in a universal brotherhood, and for diffusing a knowledge of such further manifestations of Love and Truth as may from time to time appear, without limitation as to form or mode.

In our next paper, we shall proceed to speak of the diffusing of Tracts.

THE TRUTH ON THE COMMUNION TABLE, OR THE SACRAMENT OF THE LORD'S SUPPER,

According to the Doctrine of the Communist Church.

BY GOODWYN BARMBY.

The truth on the Communion Table must now be wholly revealed. The truth on the Sacrament of the Lord's Supper must now be fully delivered to the peoples.

Behold that fertile corn-field. God has watered it, God has sunned it, God has made golden those ears and that culm; for the Good Spirit is in it, has plumped the grain, and has piped the straw, even unto a glorious harvest. Truly, therefore, may it be said, that he who was in the corn is also in the bread, omnipresent and omniagent.

Behold that luscious vineyard. God has watered it, God has sunned it, God has made purple those grapes, and green that broad luxurious foliage, and delicate those clinging, love-ringed tendrils; for the Good Spirit is in it, has juiced the grape, and has sapped the stalk, even unto a fruity vintage. Truly, therefore, may it be said, that he who was in the vine is also in the wine, omnipresent and omniagent.

Whosoever feeleth these things, believeth in the divine institution of the Communion Table, and hath faith in the Sacrament of the Lord's Supper.

The earth is the great Communion Table of its inhabitants. The bread and the wine, in the corn and in the grape, are spread upon its common board, so that all may partake of the body and blood of the common parent, in the feast of the children of God, unto sanctification and salvation.

The Sacrament of the Lord's Supper was instituted in this wise:—"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take it; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins."

Know, then, oh people! that I come not to do away with the work of Jesus, but to extend it from typicality to actuality, to communize it, and to fulfil the prophecies.

The Christ which was in Jesus is now in me, and may become common in all hearts, which will submit to the Spirit of Goodness incarnating itself in them. But as Solomon built the Temple which David only idealized, so does the Christ which appeared in one to typify, appear in another to realize. Thus, therefore, do I communize for all times that which was

instituted for a day; thus come I to establish that which has been attempted; thus come I to course things up to their highest meaning, for the germs and buds of truth are, and they want but to be blown.

Jesus, breaking the bread, said, "Take it, it is my body." But I say unto you, "Take it, it is of the body of God. It is a portion of God's life, through which we live, and should be taken in that loving spirit which is the grace before meat, and is the blessing without which the food is not blest, so as to healthen the body, and to re-act in vigour upon the mind.

Jesus, pouring forth the wine, said, "Take it, this is my blood." But I say unto you, "Take it, it is of the blood of God. It is a portion of God's life, through which we live, and should be quaffed in that loving spirit, which is the health drank, and the grace-cup, without which drink is not graced, so as to quench the thirst of the mouth, and to gladden the heart of man."

Moreover, the disciples of Jesus meet at the Communion Table but for the week or for the month. Yet I say unto you, let the Communion Table be attended daily; for that which is good at one time, is good at another, nor can the communicant be too often a communicant in that which is good.

The utility, in truth, which is in the Communion Table at one time, is in it at all times, and is good for both sexes and for all ages. In the Catholic Communist Church, it will be held communally and diurnally, as Truth is always Truth, and as Truth is for all.

The ordinance of the Communion Table according to Jesus, may be understood in two ways—the Sectarian and the Catholic—the Portional and the Communal.

The Sectarian understands the ordinance of the Communion Table, according to Jesus, as being a feast in which is taken the actual body and blood of Jesus himself; but the Communist knows that Jesus gave a wider signification to his ordinance, and that in it he shadowed forth the grand truth of the omnipresence of God, with whose ubiquity he connected himself as a son or part; and thus was he enabled to say of the bread and wine which was God's body, "This is my body."

Again, the Sectarian understands the ordinance of the Communion Table as being a festival in remembrance of Jesus; but the Communist, without denying it has this meaning, gives it a higher signification, by holding it as a type of that holy millennial communitive life, in which the Communion Table will be always spread, and which the Christ Spirit, once in Jesus upon earth, now cometh hither again to institute.

The Communion Table is a regenerating ordinance. The solitary at all times is far away even from the chance of doing good. It is not always good to be alone. The intercourse of the good, the communion of the Saints, is, through the instrumentality of the Divine, as greatly regenerative in its sphere, as communion with God, in his abstract unity, is in its sphere of contemplative retirement. In fact, the Communalia have as much their mission as have the Monasteriettes in the Sabbaticum of the Communistery. In contemplation the thought is begotten, in communion it is delivered. Thus are pieties felt, sciences thought, and industrialities done. Thus, through the Divine Love, Truth, and Power are the individual and the society regenerated.

See that uncouth being, from his hermitage in the mountain! He cometh among friends, but he can scarce speak to them; he holdeth communion with them, and lo, one morning in the sunshine his soul bursteth forth into language, and as with a tongue of fire he saith, Oh brothers and oh sisters, God is everywhere in society as in solitude, in man as in nature. Blessed be all.

The Communion Table is a religious institution, because it is based upon association, fraternal and sororal, upon a friendly brotherhood and sisterhood—meeting upon a common ground, meeting for a common end, and therefore forefilled with the unitive spirit, which is the veriest essence of religion.

But in the present state of imperfect religious development, the Communion Table is attended but at intervals; and thus, through its instrumentality, the unitive religious feeling is but seldom awakened in the sects.

In the Catholic Communist Church, however, the Communion Table will become communal, or shared in common by all daily—institutional and permanent. Its typal signification and portional utility will thus be absorbed in a real use and universal meaning.

For this purpose, therefore, let there be Communalia, or Halls of Communion, established in every Communistery. In these will the communitive spirit be pre-eminently, as far as it relates to general festivity, concentrated; and in these will the common meals be spread three times during the day, for the use, at pleasure, of the commoners.

Let us imagine the Communalia of a Communistery situated in Syria, to be established about fifty years from the present time. Suppose, then, a magnificently spacious Banquet Hall, capable of containing, in luxurious ease, 2,500 commoners. Its walls are decorated with the most superb pictures of living and departed artists, in fruits and flowers. How lusciously painted are those grapes. It seems as though ones ladyes finger might, without sin, be tempted delicately to touch the bloom upon them, as if to try the delicacy of her touch. But how livingly glow those orange blooms upon the canvas; and see how like joyous life there stand in those niches the imaged Genii of Festivity! The walls of the Banquet Hall are pink, the colour of joy. They are carvedly reclined backwards up to seven feet from the ground, so as to offer conditions for the leaning positions of rest. The harp, eolian, and other more rich and newly-discovered instruments of music, are played during the banquet by the elementary powers, and the room is lighted from the lofty ceiling, when need is, by a central lustre, radiating like the sun from the heavens; around which lesser lustres, corresponding in size to the planets, revolve starrily, in accordance with the planetary motions, and ring forth, as they revolve, harmonies as intense in proportion as the music of the spheres.

The number of commoners resident generally in this Communistery is 2,000. Its Banquet Hall is fitted to contain 2,500, for it often calculates upon 500 visitors. At our supposed banquet, however, there is but 1,500 present, as it is an ordinary one, and as 500 of the resident commoners prefer taking their meal by themselves, with their families, or with a private company of friends. Nor would such customs cause much extra trouble in the communitive life, for the mechanical contrivances which could be used in a unitary habitation, would be such efficient servants, as to prevent any inconvenience from arising in this marriage of private and common advantages.

Conceive, however, the grandeur of a banquet even for 1,500 persons, at a Communion Table situated in a Banquet Hall so glorious as this. Compare it with a meal in the unhappy, competitive dwellings of individualization. But presume not, even on the subject of the sustenance of our animate parts by food and drink, to conceive of the banquet at the grand Communion Table, in the capitol Communistery of Communization.

Our supposed banquet is in a simple Communistery, in a commune of Syria. The climate is too warm and man too humane to require the use of animal

food, and the selfishness which would destroy life has died amid the commoners. Fruits, more luscious far than the bestial food now used in this barbarous age, and wines, perries, and cyders, just drawn as juice, without fermentation, with other nectars, from grapes, pears, apples, and other fruits, together with sunned, iced, and tinctured waters, brought from both poles, constitute the luxurious and grateful repast. Among the products upon the table may be instanced—

A nectarine tree, in full fruitage, upon a moveable wall of gold wire.

An almond tree, in fruit and blossom at the same time.

A trellis-work of melon plants, in full bearing.

A mountainous, Alp-like, ridge of ice.

An arch composed of two vines, clustering with grapes, white and black.

2,000 peaches—2,000 apricots—1,500 bunches of grapes—1,000 melons—3,000 figs—2,000,000 dates—2,000 oranges — 4,000 plums — 2,000 bunches of raisins; and all the other fruits in like abundant quantities.

At this board, and over these luxuries, suppose, indeed, the state of being and the conversation in accordance with them, and supposing truly, acknowledge into what a right glorious blossom the seed of the Communion Table is budded.

Yes, truly, I come not to do away, but to expand—I come not to dig up, but to blossom. Baptism shall be communal. The Sabbath, which is now of one day, shall become common to all days. The suffrage shall be incommon; education shall be in common; the priesthood shall be in common. The Communion Table, now confined to a day, and believed in as a superstition, shall become common to all days, and be known as a type of that communitive life, in which Jesus, although his disciples knew it not, wished it to be realized. Finally, the Christ, the Saviour, which erst appeared in one man, shall incarnate itself as Love, Truth, and Justice in the bosoms of the whole human family; so that all are the sons and daughters of God, so that all are good in common together.

They who think that Jesus intended the Communion Table and Sacrament of the Lord's Supper as a superstitious festival merely, to be held upon a day, are surely infidels. They who believe that the institution of the Communion Table is a type of the communitive life, are truly among the faithful. In the Catholic Communal Church, the Communion Table will be held on all days. And to this grand Communion Table of Communization do I call all peoples, through the communion with God, who hath pre-destined it with types and shadows; by the communion of the Saints, who have ever shared it together; and in that communion of goods of which it is a part, which starvation cries for, and which surfeit, for its own sake even, must quickly grant; for the Good Spirit commands it, and its will must be done.

MY FIRST INTERVIEW WITH JAMES PIERREPONT GREAVES.

[Those of our readers who are anticipating our promised volume from the MS. Letters of the late J. P. Greaves, the well-known advocate of humanity in all its phases, will, we think, read with considerable interest the following reminiscence of him, by his esteemed friend, H. G. Wright.]

My employer, Mr. G., of Camberwell, had invited me to meet a select circle of friends at his house—an invitation which, notwithstanding the tempestuous state of the weather, and the distance of Mr. G.'s residence from my home, I very cordially accepted. On my arrival, I found the party already assembled, and fully busied with those two concurrent employ-

ments, tea-drinking and conversation. After the formality of introduction, I found leisure to scan the persons and countenances of my evening's associates; but without entering into a description of them, most being like the ordinary run of mortals, just capable of receiving an impression when it is stamped upon them, I will just state that I found myself between two very neatly-dressed ladies, both married, whose sparkling eyes and animated countenances bespoke a favourable judgment as to their intellectual powers. And directly opposite, upon a sofa, sat James Pierrepont Greaves. Until warm emotions can be stamped upon cold words, and conveyed through them to another person—until the anxious, heart-burning, yet often stupendous experiences of manhood, can be conveyed by descriptions to ungrown boyhood,—it will be quite vain to attempt developing my first feelings towards J. P. Greaves. I cannot utter them—you cannot hear them. But there he sat, with an eye—oh! how shall I describe that eye to you? You have seen leaden eyes, that are all colour, and no soul—the depth of which you fathom at a glance—from which your soul seems to rebound as if it struck somewhat that impeded its motion. But this eye—'twas unfathomable—in it your own ethereality might float for ever unimpeded. You entered, and in a moment you glided, with unobstructed motion, in infinitude. Proceed, aye endlessly, for you found no end. You cannot measure the everlasting blue above you, though you *may* calculate the distances of the stars that spangle it;—but in that eye there was nothing measurable, except it were the intervals of infinite bright thought-gems. Oh! the wonders of that eye. Love's light was in its illumination, and every intelligent ray spoke to the inner man. Addressing the central goodness, there it found a responsive answer—thence its magnetic power. The eye was the man: yet had he other interesting features. A countenance illuminated by such an eye could but be beautiful; the mouth was well placed above a very handsome chin, and adorned with a perfect set of white teeth; the nose rather inclined to the aquiline; an arched brow; a lofty forehead; a well-defined contour, added to a stature rather above the middle height, completed the portraiture. I should, however, remark, that his voice was deep, sonorous, and slightly nasal, of good compass, and embracing within it tones of great sweetness, which impressed a stranger with the inescapable conviction that a man of genius was pouring out his deep central heart into your ears. But the eye—oh, that marvellous eye: Mystery, God, Fathomlessness, were written upon it.

The conversation, which was interrupted by my arrival, was resumed by J. P. Greaves, who, addressing the lady at the piano, (I think a Mrs. C.....l,) said,—Pray, madam, will you, who are so happy with the instrument, explain to me what Music is?

Mrs. C. I am not clever in the science of definitions. I could not accurately explain to you what a rose is, or a marigold, (taking some artificials of both kinds from a vase,) and still less can I pretend to solve your very difficult question.

Mrs. T....r remarked, that she imagined music to be a harmonious combination of sweet sounds; to which Mrs. G...n also assented.

J. P. G. I am sure that the company is obliged to you, madam, for your definition; but pardon me if my thought runs to something anterior: for when the musician utters or makes sweet tones, he sends them forth after an *unerring law*, which determines for him whether a seventh or a third is the most agreeable interval, and most suitable to his present purpose; about which law we have to inquire: so that I would ask whether

we do not feel that there is music in *one* sound, as, for instance, when a lover addresses his mistress by her name.

Mrs. G. I think we do, Sir.

J. P. G. Then the question to be solved is, what is that which, being added to sound, renders it musical, or music-full?

Mrs. G. Your question is deeper than I can follow.

Mrs. C. Do you not imply in it, Sir, that the sound and the music are distinct?

J. P. G. Why it would seem to be so, almost as really as the lover's love and the word in which he utters it are distinct.

Mrs. C. Now you perplex me. But I was about to observe, that if you imply that, then your question is improperly framed, and incapable of being rationally answered, because it assumes a basis which is not fact; for if I strike the keys of the piano, tones are produced, and those tones *are* the music.

J. P. G. *(addressing Mrs. T.)* Do you, madam, also affirm that all tones are music.

Mrs. T. By no means; because the rook, the jackdaw, and the peacock———

Mrs. C. Pardon my interruption, dear Mrs. T.; but I think Mr. Greaves does me injustice by inferring that I affirm all sounds to be music, whereas I merely instanced those produced on the piano.

J. P. G. Then we are clear upon this point, that not all sounds are music?

Mrs. C. Yes; and that some also *are* music.

J. P. G. *(smiling.)* Your pardon, madam; of that we have to inquire. Will you be kind enough to enumerate to me the various kinds of music, as I am not well versed in these things?

Mrs. C. The principal kinds are vocal and instrumental; which latter is produced through wind or stringed instruments, or such as are a combination of these elements.

J. P. G. Yes; probably the chief musical instrument is the human voice, the others being only assistants to it, in its present imperfect state of development. But, however that may be, is it not most evident that the sounds emitted by it are not *all* musical?

Mrs. C. Yes; very little kindredship to music can be claimed by expressions of anger, hatred, envy, revenge, and selfish sorrow.

Mrs. T. That seems to be true; and I think I discover in that fact the key to the solution of the question, although I am still unable to turn the lock.

Mrs. G My opinion is, that you are all pretty nearly alike unintelligible.

J. P. G. Mrs. T. will, perhaps, be kind enough to explain to us the thought which she has.

Mrs. T. The disagreeable utterances of which you speak, such, for instance, as the expressions of malevolence, are not the malevolence that originated them, any more than an avowal of maternal love on the part of a mother is the gushing, warm instinct that glows in her bosom. The passion and its expression are widely distinct, although the expression must be qualified by the passion out of which it springs.

J. P. G. We may not ask for a clearer interpretation of your thought, unless it be———

Mrs. T. Unless it be, in addition, that analogously musical expressions are not music, although music enters into them.

J. P. G. Yes, indeed. And now my question still remains,—"What is

that which, entering into sounds, makes them music-full?" For if I ask what it is which enters into water and makes it sweet, you will say, sweetness. Or if, again, I want to know what that is which, residing in body, makes it living, you will answer me that it is life. So also music in sounds renders them music-full.

Mrs. C. I think music is joy; for musical tones are joyful tones.

J. P. G. Yet sometimes they are plaintive, sometimes sad.

Mrs. C. Ah! my thought is not quite comprehensive enough. Some term must be found expressive of all the passions which are expressible in music.

J. P. G. Say rather, for the sake of distinction, "in musical sounds."

Mrs. T. The soul is the fountain of all passions.

J. P. G. True, if you regard the soul under its passive aspect. It is a passive substance, capable of being moulded into all passion-forms. The agent which acts upon it most intimately is Deity; and the Divine passions are the soul's first—the essential music.

Mrs. C. I seem to apprehend a glimpse of that thought. But you do not mean to say that all passions are divine and musical?

J. P. G. By no means; those only that are wrought by the God Spirit in the soul are divine. But all music is an inspiration. The true musician is deeply inspired in a double manner, and all his compositions are expressions, often imperfect, of the eternal melody and harmony.

Such is a very imperfect record of the train of thought unfolded; many brilliant things were said that have quite escaped my memory. Many persons incidentally took part in the conversation, much of which ultimately turned upon personal inspiration and expressional powers. And the lesson which I have learned from my forgetfulness on this and many other interesting opportunities with my revered friend, is, that for the future I will deem of all persons in the highest possible manner, that their sayings and their tendencies may be treasured in my heart as genuine facts of Spirit, typical of its fruitfulness and glory.

When I retired to bed that night, I exclaimed, "Now I know what thought is, and never till now."

HUMANITY SOCIETY.

"The British and Foreign Society for the Promotion of Humanity and Abstinence from Animal Food," of which we inserted the Prospectus in No. 10 of the *New Age*, was formed at Alcott House, on the 15th of October, and Mrs. S. C. Chichester accepted the office of President. We have pleasure in reporting a favourable progress. Several members have since enrolled their names. Among them one lady, who wishes it to be stated that for ten years she has not tasted flesh food, and during that time has had unvarying good health, excellent appetite, and sound sleep. An objection to animal food was felt by her when very young; and she relates, that at eight years of age, when requested by the servant to eat her dinner, her reply was, "I cannot nurse—I cannot eat what has *eyes!*" When older, she was induced to do as others did; when older still, the Spirit resumed its rights, and, free to do as she liked, she relinquished it entirely.

Another friend writes some striking observations, to induce a full examination of our conduct to the animal world. Referring to a visit paid a member of the Society, he says:—

"dear Friend,—I almost forget now what I said in my last, and

where I left off I do not remember; but that is of no consequence, as the meals are all alike at Ham. There is only one meal there, and it is always ready, and it is always meal-time. Perhaps there is a slight distinction between the dinner and the other meals. There were warm potatoes for dinner; but all the other meals were cold. At this I greatly wondered. Why should there be something warm for dinner, in preference to any other meal? Dinner is generally accounted the best meal; therefore, it would appear as if this something warm were accounted something *better* than the cold. Here was a clue to thread the labyrinth, and discover the arcana of Concordism. And yet cold is there preached up as possessed of so much healing virtue. Cold water inwardly and outwardly—tea and coffee discarded—hot rolls condemned—soups proscribed—cold air encouraged to come in—and yet hot potatoes brought in at the best meal! Why not cold potatoes? Surely there must be more virtue in cold than in hot potatoes? The Spirit is heat, and ought to warm us all, and artificial warmth must be quite as injurious in a potatoe as in a cup of tea or coffee. But the warm potatoes were there; and from them I discovered that there was still a longing affection for warm food in the Concordists of Ham Common.

"There is a sofa in the front parlour of the friend I visited, the cushion of which is made of horse-hair, the cloth is horse-hair, and no doubt it is stuffed with horse-hair. It is an excellent sofa—a comfortable sofa. But why this horse-hair? Why make it of horse-hair? Is it not possible to find other materials besides horse-hair to make sofas of? Why rob the horses of their tails merely to make comfortable sofas for ourselves? Horses' tails were given them for a purpose, no doubt, and they were not given to us; they were given to the horses, and we have no right to take them. And if it be replied that perhaps the tails were merely taken from dead horses, it matters not, they are death tails, relics of the dead, and therefore offensive. Why make use of any part of a dead body to promote our own comfort? Here also is a folder, or paper knife, made of bone, or ivory of some kind. There also is a comb made of tortoiseshell, perhaps taken from a murdered animal. Both were slain to satiate the merciless appetites of some city club or common councilmen; and the relics are carried by the ladies in their hair, as emblems of victory, or held in the hand, to open the leaves of some new periodical that condemns the heartless liberties which cruel man takes with the animals that God has subjected to his jurisdiction. There also is a knife—is that a bone handle that it has got? I think it is, if my memory does not carry a lantern like Jack's, and lead me astray. But whether this be a will-o'-th'-wisp idea or not, I am pretty sure that there were several shells on the mantle-piece of the room in which I slept, which, as emblems of robbery, had no business there. They reminded me of the heartlessness of the wretch that seized them, and awakened in my spirit sad regret, not only that such cruelties should be practised, but that man should be so hardened as to preserve the bones of the victim as a domestic ornament. We read with horror of Indian chiefs preserving the sculls of their murdered foes, and carrying their scalps about their persons as ornaments to boast of. But if fishes could speak, and if tortoises could speak, and if the animals from whose remains our combs, and knife handles, and paper knives are made, could speak, what monsters they would describe the race of men to be, and what a fearful list of crimes they would enumerate!

"When sitting on the sofa, I raised my hand to the arm thereof, to rest it, and started a little to find it placed upon a soft hairy substance. What is this? I thought. More hair? In looking round, I found it was a boa,

made of sable skins. Another trophy of victory!—another proof of guilt! How many little innocent creatures were murdered merely to produce this *comfortable piece* of dress for a human being! Suppose a sable could speak, what would it say? Suppose a sable could write, what a book it would produce—what a record of human crimes! And here are ladies that profess to be imbued with superior feelings of sympathy for the animal creation, actually encouraging the commission of crime, by wrapping up their necks with a piece of dress which could not be produced without the commission of twenty or thirty murders! It is fearful; woman has much to answer for. She is more murderous than man in her wearing apparel. Her boas are murderous—her muffs are murderous—her gloves are murderous—her silk dresses are murderous—her tortoiseshell combs are murderous—her ivory folders and even her beautiful miniatures are murderous—her shoes are murderous—her very stays are murderous;—she *stays* or supports herself by murder. There is not a greater criminal in the world than woman. She first introduced sin, and she has been its very best patron since it was introduced; and the greater part of crimes which man has committed, have been committed more for the purpose of pleasing woman than for the gratification of his own love of mischief. Woman wants a fur tippet, and she cares not how it is obtained, provided only she does obtain it; and man goes out in search of the tippet, and many a crime he commits in the execution of his mission. 'One man amongst a thousand have I found,' says Solomon, 'but a woman amongst all *those* have I found not.' If this do not convince you of the corruption of woman, I know not what will.

"I am sorry for you; but truth must be spoken—murder will out—a day of retribution will come for all, and the crimes of all will be made manifest. But perhaps you may be an exception—perhaps you have abandoned fur of every kind, and kid of every kind, and dead bones of every kind, and tortoiseshell combs, and ivory ornaments, such as paper knives, parasol handles, whalebone ribs—perhaps you do not get your books bound in calf or sheep, your literature is not wrapped up in death, but merely in sheets, like a *live* ghost from the churchyard—perhaps you are altogether encased in life, and have banished from your dwelling all the trophies of victory over the animal world. If so, then you are a singular animal—a new species entirely; for God has doomed us to death, and sentenced us to live in a churchyard the short allotted space of life which precedes our committal to the house appointed for all. Churchyards are types of the world, which is merely a great churchyard, full of the relics of the dead—the raw material for exercising the industry of the living. The spiritual sphere is the region of life—faith and hope are immortal and incorruptible. Through them we can make our escape from death in Spirit; but by no material scheme or system, by no imaginable mode of bodily living, can we escape from death, for the body itself is death, and all that is related to it is mortal.

"I am, my dear friend, yours truly, J. E. S."

Thus the opening of this momentous subject may show a wider field of action than was at first anticipated in which reform is needed. The question proposed at a recent meeting held by the Society is,—What is man's relationship to the animal world? Some of our readers will perhaps oblige us by an answer while the subject is still under consideration; and their communications should be addressed to the Secretary, Mr. Alexander Campbell, at the Concordium.

Dr. KEENAN'S LECTURES ON THE FUNCTIONS OF THE LUNGS.

We feel great pleasure in laying before the readers of the *New Age* the following extract from the *Ulster Times* of December 3, 1842, being the subject of a short course of Lectures lately delivered in the Athenæum of that town by Dr. Keenan:—

We have refrained from noticing these Lectures hitherto, till we should have some knowledge both of the subject and the Doctor's manner of treating it. His first proposition is, that breathing is a process which generates a galvanic force, and that that force is nothing but bodily strength or animal spirits. The proof of this is derived from facts in chemistry and galvanism, which show that air, joining with charcoal and hydrogen, (the chemical combination which takes place in breathing,) cannot but result in a galvanic influence; that whatever increases the galvanism produced in breathing, increases our strength, and whatever diminishes the former, diminishes the latter also. For instance, camphor, ammonia, or alcohol, which have a strong affinity or appetite for air, and which, therefore, in joining with air, must generate much galvanic force, are well known, for the time at least, to increase bodily strength. Again, warm and moist air (which contains less oxygen to combine with the charcoal and hydrogen in the food) produce, on the contrary, indisposition to motion, weakness, and lowness of spirits. Lastly, whatever increases or diminishes electricity in the electrifying machine, in like manner increases or diminishes the energy of the animal body.

The second proposition is, contrary to what has ever been supposed, that the most of food is not for the purpose of *nourishing* (composing) the animal texture, but is primarily for the purpose of combining with the air to generate the moving power; because if air is for the purpose of joining with the food, some of the food must consequently be for the purpose of joining with the air. This view divides food into two kinds; first, that which has a strong affinity for air—viz. oils, fats, meal, and sugar—and which may be called food for the production of energy; and, second, that which is of a similitude with the animal texture, being required to compose them, and which had its type in white of eggs, cheese, and fibrine. It follows, from this view of the subject, that milk and eggs, which are destined by nature to form the bodies of young animals, may be very improper food, in large quantities, for adults, as they require more of an oxidizable food, such as butter and flour, to generate animal spirits, than plastic, to form the body, which is already made. So long as food was supposed to be for nutrition alone, it was not easy to perceive what became of it; because the body did not continually increase, although a man continued to eat. To account for this paradox, an hypothesis was adopted which has no foundation in nature, viz. that there is a constant removal of old particles, and a constant deposition of new, so that the whole of the body is renewed every seven years. The reasons given to show the fallacy of this hypothesis would take up more room than can be given to this article, and we shall, therefore, content ourselves by exemplifying the arguments of the Doctor, who remarked, that when a fat man takes a fever, and becomes emaciated, his emaciation is no proof that the real staminal parts of his body have changed; because fat is no part of the body, as such, but is merely a depository of digested food (charcoal and hydrogen), which, in the absence of eating, the constitution delivers up to the air, to combine with the oxygen, for the production of force to keep the blood in circulation, and to maintain other natural actions. Neither is there any proof in the famous experiment of feeding animals on madder; for, although in time the dyed textures of the animal becomes white, this is to be attri-

buted to the absorption of this colouring matter as a *foreign material*, and not to a removal of the coloured textures themselves. Neither are experiments made upon starved animals of any value; because it is easy to show that certain changes must then take place, which cannot occur when the animal is naturally fed.

The third fundamental proposition is, also, a dependency on the first, viz. that the strength of the body is a *constant quantity;* that is, every person, according to the quantity of air that his lungs combine with well-digested food (charcoal and hydrogen, in the venous blood) has a fixed amount of energy. If this energy or force be applied in actuating the brain in thinking, it cannot, at the same time, be applied in actuating the limbs in walking; or, if it be used in sustaining strong passion or sentiment, it cannot be applied in either of the other two. Few persons imagine when they are thinking keenly on any subject, that they are wasting their animal spirits as fast as if employed in hard labour: yet they are doing so in reality. This is the reason that political excitement, which keeps both the thinking and feeling parts of the brain in constant action, so soon exhausts the bodily powers. This view of the subject regards the brain as *passive*—as consisting of *a series of organs which are acted upon by the galvanic force generated in breathing;* whereas the *brain* has hitherto been considered as a *self-acting* organ, rather generating a supply of nervous energy for the rest of the body, than itself depending upon the lungs for a supply; but that the latter is the correct view of the subject, will be evident to any one from observation; for, as a general rule, it will be found that the most energetic character is connected with broad shoulders and a small head: the brain, being a passive organ, actuated by a force originating in the breathing, in order to have energy connected with a large head, the lungs require to be unusually large, just as an extensive machinery requires a large boiler. On the contrary, examples of the most sluggish or indolent characters are to be sought for among those where the head is very large in proportion to the size of the chest.

As Dr. Keenan is now developing his views in London, this extract will give our readers an idea of his subject.

CONCORDIUM REPORT.

The length of our last Report, and the press of matter which we have for our columns, will prevent us from taking more than a brief review of what has since transpired.

We are happy to say, that our appeal with regard to the *New Age*, and the tract which contains the brief account of the Concordium, has been responded to; and also that *Graham's Lecture to Young Men on Chastity* has been favourably reviewed and highly spoken of in several quarters. We are thus encouraged in our progress, and have no doubt of a similar response in favour of the *Letters of the late J. P. Greaves*, Part I. of which is now published. The writings of Mr. Greaves may for a time appear difficult to be comprehended, but we affirm most strongly that they will soon receive an attention deeper and more intense than those of most reformers who have preceded him.

If man is really destined to live in association with his fellow man, this can only be effected by the higher development of the Love and Truth that is within him. It is true, that the best external objects and circumstances must be brought to assist in this development; but the great desideratum is love-natured beings, capable of discerning and appreciating what these objects and circumstances are. To all such beings, the Spirit that was in Mr. Greaves, and is manifested in his writings, cannot fail to make a most

strong and loveful appeal; and if a few persons consciously related to the Spirit can be brought together in association, they will soon provide all other conditions. We recommend these Letters to the serious perusal of our readers; they will be found to treat of subjects the most interesting that can be attended to.

We have to acknowledge the receipt of communications from parties who speak of a readiness to join in our labour of Love, with whom, if we can unite on a true basis, we trust our progress will be much accelerated. We are, however, more than ever disposed to act in all matters in true submission to the Spirit, and to advance only in the Divine order. It will be of little importance for the moment whether our numbers may be large or small, or whether this or any other existing institution be kept up or not; but of this we are daily more convinced, that whatever is attempted must be on the universal basis; and that all progress, to be permanent, must be in unity.

We are now approaching the conclusion of another year; and in taking a review of it, we have abundant cause for the most grateful feelings for the development of Love and Truth that has been granted us. We trust that our conditions for progress will continue to improve, and that we may with a new year obtain far higher advantages for human elevation and extensive usefulness.

In looking at the general amount of vice, crime, and misery which now abounds throughout society, and at the great agitations which are being carried on, not only in every country, but in every department and division of what is termed civilized life, we cannot but hope that we discern strong indications of a brighter state of existence for man. Light is now being developed to a greater extent than has ever been recorded of in human history; so much so, that to support life for the millions, it is agreed by all classes, sects, and parties, that very extensive changes in societarian arrangements must speedily be made; and it will be for Love to declare the nature and extent of these changes.

It will be impossible for the present convulsions to terminate, and leave the parties at all in the position in which they were before; and it will, therefore, be incumbent on all to examine most earnestly the manner in which Love, Truth, and Power can be manifested; for it is by this same Spirit alone that human regeneration can be effected; and an attentive inquiry into the subject will be amply repaid by the personal goodness, wisdom, and energy that will result from it.

We again recommend to our friends, that they earnestly individually perform their portions in the great work that has to be accomplished, and more especially that they become the instruments and missionaries of Love and Truth to the greatest extent in their power.

THE PHILANTHROPIST HOWARD: A HYDROPATH. AND VEGETARIAN.

"He was singular in many of the common habits of life; for instance, he preferred damp sheets, linen, and clothes, to dry ones; and, both rising and going to bed, swathed himself with coarse towels, dipped in the coldest water he could get. In that state he remained half an hour, and then threw them off, freshened and invigorated, as he said, beyond measure. He never put on a great coat in the coldest countries, nor had been a minute under or over time of an appointment, so far as it depended on himself, for six and twenty years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his whole life; and he had not, the last sixteen years of his existence, ate any fish, flesh, or fowl, nor sat down to his simple fare of tea, milk, and rusks all that time."—(*From the Ladies Magazine*, 1792.)

REVIEW.

The People's Library.—*Cain: a Mystery.* Merriman & Phillips, 51, Barbican. Price 6*d.*

This is declared to be the first part of a series intended to supply reprints of works having a tendency to refine and improve the taste and habits of the people, and is certainly brought out in a very superior manner, and at a moderate price. Each part is to be complete in itself, and to contain an entire work, uniform with this. No. 2 is promised to be 'Nature,' by R. W. Emerson, to be followed by others of equal celebrity; and we would say, they are likely to well deserve the notice and attention of our readers.

Great, it is said, is the mystery of godliness; but surely greater still is the mystery of iniquity—and the more so, as out of it we are assured good is to be evolved. Ancient records abound with the history of two brothers, the one of gentle mould, murdered in hasty mood by his fiercer brother. In the above poem, the dialogues amongst the first human family, preceding the first tragedy, are of the mingled yarn—the threads are of good and evil; and the moody discontent of the dark-minded man is well contrasted with the soft and gentle remonstrances that would fain lead him to submission and peace. The subject is, altogether, treated with poetic genius. The mind is carried, in its few pages, into the mysteries of the past and future, and the dark unknown of the present. Cain we pity; Lucifer's suggestions are stamped with the individuality of the fierce ambition and cruel revenge to which he has wildly surrendered himself. Even his night-like beauty—for Adah, in comparing him with the heavenly angels, says,—

> ——— "but *thou* seems't
> Like an ethereal night, where long white clouds
> Streak the dark purple, and unnumbered stars
> Spangle the wonderful mysterious vault
> With things that look as if they would be suns;
> So beautiful, unnumbered, and endearing,
> Not dazzling, and yet drawing us to them,
> They fill my eyes with tears, and so dost thou"—

appears but expressive of the dark world where Love has been, but is not, for in the mystery it has been slain by a brother's hand.

Like all other mysteries (or symbolic representations) this dram[illegible] the sacred world had its origin, has its reality, in human creation. T[illegible] two brothers, inseparably united, yet long in division, are at enmity, while the outer man of the circumference is slaying the inner man of the centre. But not always will it be so: the slain will rise again and again, until the inner and the outer man are as one, and act lovefully together. Then will the Unitive Spirit develop in each the two-fold mystery in which they have wrought.

This day is published, at the Concordium, and by Watson, Paul's Alley; Cleave, Shoe Lane; and Merriman & Phillips, 51, Barbican,

PART I. of the **LETTERS** and **WRITINGS** of the late **J. P. GREAVES.**
Price ONE SHILLING.

The writings of Mr. Greaves, which will be brought out as speedily as our general arrangements will permit, will prove a most valuable addition to the Love agencies that are now working throughout society. Few men were ever more truly devoted to Love, and none ever studied more deeply the divine and psychical relations in humanity, or was more strongly natured in the essences which compose those portions of our being. The Letters, as they proceed, will be found to treat of most absorbing and interesting subjects.

Concordium Press, Alcott House, Ham, Surrey. Published by J. Cleave, 1, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

Man must be brought into association with the Universe-Spirit-Nature, which, by great universal principles, determines particular measures, and he cannot be better employed than in learning how he can be associated with a nature so substantial and perfect.—GREAVES.

No. 13. Vol. I. JANUARY 1, 1844. PRICE 2*d*.

ON ASSOCIATION.—V.

IN our last paper, we showed the necessity of the President and council of the Association taking early steps for establishing one or more periodicals, for the purpose of keeping up a general communication among the members, and also to furnish information to the public generally of the measures that are to be from time to time introduced.

These periodicals should embrace affirmatively every progressive idea that comes before the public, and assist in its development, as far as this can be done in harmony with antecedent universal relations. Goodness and truth are in every new measure brought forward; and if men can be induced to devote the same energy to the discovery of these which they give to ascertain the amount of evil and error in each system, we shall soon discover a common unitive centre, from which we may carefully examine the manner in which each party can best assist the universal movement, and thereby the more rapidly prepare for that development of universal goodness, which all parties are intuitively led at some period to expect.

To assist in diffusing the most correct information respecting the views and objects of the Association, and the manner and order in which they are to be introduced, it will be requisite that, at an early period, there be drawn up and published, under the sanction and direction of the President, a series of tracts, that shall consecutively explain all the societary changes that Love and Truth require to be introduced, and assign the reasons why such changes are proposed.

When we consider the lamentable amount of error prevailing with regard to the nature of man, and the relation he bears to the Universe Spirit, of which he is the creature;—when we see the little attention paid to the omnipresence and eternal action of the causer of all existences, and the manner in which men appear to live, as though it was a matter of no concern to them whether their fellow beings are happy or miserable, so that they are themselves enabled to provide debasing and soul-destroying conditions, wherewith to gratify their sensuous natures;—when we see limitations and restrictions placed upon those emanations of Love and Truth which burst forth in spite of every barrier and obstacle that is set up in opposition to them;—when we see the general ignorance that prevails respecting the physiology of the human frame, its structure and uses; the effects and relative importance of good or bad air—of the quantity and quality of food—of proper or improper clothing and lodging—attention to bathing, and numerous other requisites for preserving physical health;—when we see that intellectually every man is placed in direct opposition to every other one, and finds that for another to equal him in any science or art, detracts from that satisfaction which will eventually result to all from every intellectual endowment being well cultivated, and placed in subservience to Goodness alone;—and when, above all other

things, we observe that the divine nature, the Love of Love, is utterly prohibited, and turned into mere animal and sensual gratification,—we are well aware that much information will be required, and many explanations must be given, before any Association can justly expect that the public will place confidence in what they are about to do.

The publication of a good series of Tracts will be a most important matter; and if they are written in harmony with the Love Spirit, they will not fail to make a deep impression. Men have generally a very slight conception of the power and influence of Love in its highest and purest sense; everything has hitherto been so sensualized and sectionized, that the influence of Love Universal has been little felt. The Association, however, which we contemplate, must be founded on a different basis to any of which we have record; and by keeping the three axioms laid down in our first paper constantly before us, by which the Spirit may guide us in every act, however important or minute, we shall readily progress with a unity and harmony that will constantly increase, as the universe laws become more clearly apparent to us, and are more faithfully obeyed.

Beside the publishing of Tracts, it will be requisite that the President and his council undertake the publishing of new or standard works, illustrative of the highest good that may be from time to time developed. There are numerous old authors, who have written most valuable truths in language which is now somewhat obscure, and whose works are difficult to be obtained, that would amply repay the labour and trouble of reviving them, by the Catholic good they would afford, if generally circulated; and on the continent, more especially in Germany, and also in America, there are constantly issuing from the press works little noticed in this country, which show that in everything relating to human progression, there is a simultaneous effort making throughout the world.

There is now much wanted a well assorted library of such works as Love can use as means to enlighten mankind upon matters relating to the providing of superior conditions for developing the Spirit-nature in humanity; and if the President be well qualified, he will proceed to the task of arranging such an one, in a manner that will soon bring to his assistance the beings prepared by Goodness, Wisdom, and Power existing in society, who are now devoted to class, sect, or party proceedings, to effect the desired end.

Another portion of progress connected with the press not to be neglected, is the writing frequently to the Editors of the popular publications of every civilized country, wherever it is seen that the universal good may be thereby promoted. Attention regularly paid to the sphere in which each organ of the press is moving, and a close observation of the extent to which the Editor has already advanced towards the universal end, will soon determine how he may be further encouraged to submit to the operation of the Spirit within him; and although, for a time, there may be little apparent outward success attending this course, yet if it be well persevered in, with full faith, and entire submission to Love and Truth, without personal or party end, in due time the fruits of such efforts will be visible.

This is a department in which every one may render much aid; and it is one that should not be thrown upon the President and council alone, or even be expected to be attended to in an especial manner by them. Every one who desires the progress of goodness, will feel himself bound to neglect no opportunity of assisting in the promotion of universal progress, by every effort of which he is capable. It will, however, be necessary to warn all, that these efforts must be made in subservience to Love. The vanity of personal display is quite incompatible with divine order; and each one

must be content with the consciousness that he is the instrument of goodness, without regarding personal appreciation.

Another field of exertion connected with this department, is private correspondence. We have now a facility of expressing ideas through the medium of writing, greater than ever before existed, and corresponding good will ultimately result from it. The advantages of cheap postage are so manifest, that although there may be, for a time, an outcry about the loss of revenue, and other trifling and unimportant details, yet will no power on earth be enabled to prevent even a further extension of them. We have evidence of this in the reductions that are being continually made with France, America, and other countries; and these will be still further extended, in proportion as the public in each country shall become enlovened and enlightened.

Under the head of private correspondence, the leaders of every class, sect, and party, as well as the Editors of Journals, men of science, art, and literature, and all who are in any manner conspicuous for giving a direction to the public mind, whether apparently for good or evil, should often be written to, with all the love, intelligence, and energy with which the friends and members of the Association are imbued. It is not for us to judge the conduct of those who differ from us in opinions, or to insure effects or results from our own acts. These latter will depend, first, upon the Love and Truth with which we write, and the universality, or otherwise, with which our beings are actuated at the time; and, secondly, upon the Spirit there may be in the individual addressed to respond internally to that which is placed before him.

It will be well here to point out the difference which must always be made between the efforts of such an Association as we refer to, and those of the generality of mankind. Looking to the Universal Actor for his guide, the Love instrument will be content with the Divine Will; he will not be disconcerted if he be reviled and persecuted for his efforts, but, on the contrary, will rejoice in the consciousness of Divine Unity. "Father forgive them, for they know not what they do," was the latest ejaculation of Christ, when he saw there was no chance of his rendering further temporal assistance to humanity; but he well knew that the Spirit which had thus far enabled him to triumph over oppression and wrong, is all-sufficient in due time to accomplish its own great work, of bringing all people, nations, and languages to one general co-operation, through that union which he felt would exist throughout the universe, when man submits to Love and Truth.

There are many other modes of diffusing through written communications a knowledge of what is required for the elevation of humanity; and none of these must be neglected. The Spirit which dwells in every man, if truly submitted to, will not fail to inspire him with the knowledge how he may assist in this good work; and when a true consciousness is clearly established of the Universal Spirit, we shall not fail in all things to co-operate with it.

One of the most prominent duties of each individual will be, to communicate most freely with the executive, and continually to forward intelligence to the centre, of the manner in which he considers the general interests of the Association can best be promoted; for every member and friend should conscientiously feel himself bound to give every suggestion and assistance for the work that has to be performed, as it will require all the Goodness, Wisdom, and Energy that can be brought to it.

We shall next proceed to treat of the diffusion of information through the aid of missionaries.

VEGETABLE DIET.

WE have for some time felt it a duty that we owe to the public, to assign to them some reasons why we deviate so far as we do from their accustomed observances and conventionalities, particularly respecting diet. Many causes have been assigned for the course we have taken, by persons who have little understood and appreciated our motives; and many have supposed that we act from a sordid economy, whilst every other possible misconception has likewise had its assertor. We should be sorry, under any circumstances, to deviate from the most strict and true economy, in every relation of life; and more especially so whilst any of our fellow beings can be said to lack or need. We believe, that each individual should be content with the minimum portion of subsistence until better food is provided for all; and we hope to be much more simple as our members are progressed; for we daily find that many of our wants, more especially in this department, are false, and are great impediments to our progress in the universal sphere. Economy is, however, far, very far, from being the ground on which to place the question of diet.

It is now imperative that the three-fold nature in man—the moral, the intellectual, and the physical—be fully developed, and in their due order. Hitherto, the moral nature has been entirely neglected as connected with diet, and it never can be unfolded whilst man is the tyrant or the murderer of other portions of the creation. Benevolence or Love is wounded at the sight of the destruction now going on for the supply of the animal desires of man; and these desires will, on a calm inquiry into the subject, be found highly injurious even to man's physical existence. Health, which can only result from the harmonious action of every faculty of our beings, most imperiously demands attention to diet, to an extent hitherto very little thought of; for universality will be found utterly incompatible with any, even temporary deviations, from the true health law.

Another and most powerful reason why attention should be given to this subject, is the growing desire now felt for an equality of rights among men; which desire, when rendered subservient to the divine order, must be freely accorded. If we are still to remain the slaves of those cravings which may beset us with regard to food, clothing, and lodging, the three leading animal requirements, when, where, or how, are we to provide the leisure and other means requisite for moral and intellectual purposes? We know it may be affirmed, that we are daily progressing in chemical and mechanical discoveries, which give a vast additional power to human industry; and that this power may be indefinitely increased. This we freely admit; but it forms no satisfactory reply to the question we always wish to have before us, namely, is this course the most subservient to the highest universal good?—for if not, wealth, fame, riches, honour, or power, all are to us worse than sounding brass or tinkling cymbal. We wish to seek the best in all things, and to adopt it in the order in which it can be provided, consistent with the desire to see all allowed to participate as freely as ourselves in those bounties which the Universe Creator has so liberally placed at the service of its creatures. To us, it appears that the divine and psychical portions of our beings, will require every moment of leisure that can be taken from the cares which, under the best regulations, will for a long time be attached to the physical, through the imperfect manner in which we have been generated; and if we are to content ourselves with proceeding in the path of what the world generally calls pleasure, or the gratification, even though it be supposed a moderate one, of every desire, inquiry into its relative bearing on the universal well-being of man,

we may depend on it that, sooner or later, we shall find our arrangements will be overthrown, and have to give way to higher developments of the laws which connect man with that good which is antecedent to himself.

We have no objection to be considered pedantic, eccentric, or insane, by our fellow men, if, by their applying these terms to our conduct, the universal good can be promoted; but, on the other hand, we feel it incumbent on us, on all fitting occasions, to diffuse every possible information, either from intuitions or from the corroborative testimony of others, to show that our single object, in every variety and detail of our practice, is that of obtaining a more vital relationship with the Universe Spirit, that we may thereby be enabled to become its fitting instruments for working out that progressive elevation of the divine nature in humanity, which all more or less acknowledge may be expected as the result of the Spirit's operations, when superior conditions shall be provided for the whole of the human race.

To us it appears, that the want of correct information respecting the true nature of man,—the relation he bears to the universe spirit nature,—and the effect which external conditions have in the development of the higher portions of his being, is now most severely felt; and we are desirous of making the pages of the *New Age* the vehicle through which the Spirit's light may be reflected and brought before the public.

In carrying out this idea, the question of diet is one of primary importance; and we intend to devote a series of papers to its consideration, which we may hereafter collect and publish in a separate form.

Persons must become acquainted with this subject, or continue the victims of their own ignorance, and remain exposed to disease and suffering. It may reasonably be asked, if a vegetable diet be the correct one, why have not physicians and physiologists borne their testimony in its favour? To which it will be our duty to show that many of them have, by quoting from some of the most eminent men of ancient and modern times, in whose writings and teachings we have abundant testimony in favour of the superiority of it.

Would our space allow us, we might bring forward a list of names that would make the matter conclusive as far as human authority can do so; but we should tire our readers long before we could do justice to the subject in a monthly periodical. To those, however, who feel a deeper interest, we recommend the attentive perusal, among physiologists, of Dr. Graham's *Lectures on the Science of Human Life*, which should be not only read, but most carefully and attentively studied; Dr. Coombe's *Principles of Physiology applied to Health;* Hitchcock's *Lectures on Diet*, &c.; Coombe *On the Constitution of Man;* and many other writers. Among physicians, Dr. Alcott, of America; Dr. Cheyné; Sir John Sinclair; Dr. Taylor; Dr. Abernethy; the celebrated Hufeland, of Germany; Dr. Cullen; Dr. Cranstorne; Dr. Lambe; Dr. Buchan; Dr. Whitlaw, who says, "that all philosophers have given their testimony in favour of a vegetable diet, from Pythagoras to Franklin;" Drs. Bell, Cundie, Mussey, Sweetser, Pierson, Beaumont, and a host of others, in America. The testimony of philosophers and other eminent men is to the same effect. We may quote Pythagoras, Plato, Plautus, Plutarch, Porphyry, Lord Bacon, Sir William Temple, Cyrus the Great, Lord Kairns, Professor Dick, Sir Everard Home, Pope, Sir Isaac Newton, Sir Richard Phillips, Howard the philanthropist, Shelley, Mr. Newton, the author of the *Return to Nature;* and many others. Homer declared, 3000 years ago, "that vegetable-eaters were the longest lived and most honest of men." Linnæus says, "that man's organization, compared with other animals, shows that fruits and esculent vegetables constitute his most suitable food;"—whilst Baron Cuvier, who is

considered the highest human authority on Natural History, says, "the natural food of man, judging from his structure, appears to consist of fruits, roots, and other succulent parts of vegetables."

The description of food will not, however, at all settle the question of diet, for information is much wanted with respect to the proper quantity, and to the mode of preparing it. It is, of course, impossible to lay down how much each individual ought to eat, as this will vary at different ages and in different occupations; but we may safely affirm, that mankind universally eat far too much. The animal propensities have been developed beyond their due proportion in the human economy, and in nothing more than in the consumption of food. Sir John Sinclair says, "Many are the causes of ill health, but the principal one is the variety and excess of food. It cannot be doubted, that among the higher order of society, almost all the chronic diseases, many of the infirmities of old age, and shortness of life in general, are owing to repletion. In polished nations, indeed, men commonly eat at least double the quantity of food necessary, and often four or five times more than they ought to do." Sir Francis Head says, "The pig in his stye would have some excuse; but really it is quite shocking to see any other animal overpowering himself at mid-day with such a mixture and super-abundance of food. I never see a fashionable physician mysteriously consulting the pulse of his patient, but I feel a desire to exclaim,—'Why do you not tell the poor man at once—Sir, you have eaten too much, you have drank too much, you have not taken exercise enough.' That these are the main causes of almost every one's illness, there can be no greater proof than that those natures who live actively and temperately have but one great disorder—death."

With regard to the preparation of food, how few ask themselves seriously the question,—Is a kitchen really requisite in an establishment? And yet when this question shall be put by really temperate men, it will most assuredly be answered in the negative. Such persons will not fail to discover that, either in the solid or liquid state, nothing should ever be consumed by man that requires the aid of artificial heat. The vitality of the food, and its consequent power of preserving the human frame, is destroyed in exact proportion as fire is used for it; and although for a time uncooked food may be somewhat inconvenient to procure, from the little attention that has been paid to the growth of fruits, yet the sooner this step is resorted to the better.

We shall commence our task by extracting copiously from a work recently published by Dr. William A. Alcott, at Boston, U.S., entitled, *Vegetable Diet: as sanctioned by Medical Men, and by experience in all Ages;* and we need scarcely remark, that it will be difficult to find an author who, either in America or Europe, is more highly estimated for his correct information, enlightened philanthropy, and sound practical morality, than is Dr. Alcott, author of the *Young Wife*, the *House I Live in*, &c., and editor of the *Library of Health* and the *Annals of Education*.

In making our extracts, we shall not confine ourselves to the order of the original works, nor shall we, in all cases, quote verbatim from them; but we shall, of course, always strictly preserve the views and opinions of each writer, and keep as strictly to the original text as the peculiar circumstances of time and place will admit.

Dr. Alcott says, and we freely agree with him, that in the progress of a work like the one he has written, it may not be amiss to present, in a brief manner, the general arguments in defence of a diet purely vegetable; and we commence with the chapter that contains these arguments:—

"There are various ways of doing this, according to the different aspects in which the subject is viewed. Every one has his own point of observation. I have mine. Conformably to the view I have taken, therefore, I shall endeavour to arrange my remarks under the seven following heads, viz. the Anatomical, the Physiological, the Medical, the Political, the Economical, the Experimental, and the Moral arguments.

If I have a favourite, it is the moral argument, or perhaps a combination of this with the economical. But then I dwell on the latter with so much interest, chiefly on account of the former. I would give very little to be able to bring the world of mankind back to nature's true simplicity, if it were only to make them better and more perfect animals; though I know not but an attempt of this sort would be as truly laudable as the attempt so often made to improve the breed of our domestic animals. I suppose man, considered as a mere animal, is superior in point of importance to all the others. But, after all, I would reform his dietetic habits principally to make him better, morally; to make him better, in the discharge of his varied duties to his fellow-beings and to God. I would elevate him, that he may become as truly God-like, or Godly, as he now too often is, by his unnatural habits, earthly or beastly. I would render him a rational being, fitted to fill the space which he appears to have been originally designed to fill—the gap in the great chain of being between the higher quadrupeds and the beings we are accustomed to regard as angelic. I would restore him to his true dignity. I would make him a child of God, and an *heir* of a glorious immortality.

1. *The Anatomical Argument.*

There has been a time when the teeth and intestines of man were supposed to indicate the necessity of a mixed diet—a diet partly animal and partly vegetable. Four out of thirty-two teeth were found to resemble, slightly, the teeth of carnivorous animals. In like manner, the length of the intestinal tube was thought to be midway between that of the flesh-eating, and that of the herb-eating quadrupeds. But, unfortunately for this mode of defending an animal diet, it has been found out that the fruit and vegetable-eating monkey race, and the herb-eating camel, have the said four pointed teeth much more pointed than those of man; and that the intestines, compared with the real length of the body, instead of assigning to man a middle position, would place him among the herbivorous animals. In short,—for I certainly need not dwell on this part of my subject, after having adduced the views of Prof. Lawrence and Baron Cuvier,—there is no intelligent naturalist or comparative anatomist, at present, who attempts to resort for one moment to man's structure, in support of the hypothesis that he is a flesh-eater. None, so far as I know, will affirm, or at least with any show of reason maintain, that anatomy, so far as that goes, is in favour of flesh-eating."

COMMUNION.

In conversing with one another, speak not with rude haste—it will afflict *Love*.

Neither be loud, nor use superfluous words—*it* may hinder *Light*.

To expend energy in loud speech and needless words—is a waste of *Life*.

We commune most beneficially with the Spirit in stillness; when we commune with other souls, it should be by thought made calmly audible. Each should be still, when it appears that the fulness of another's mind is ready for utterance. H. S.

AMERICAN INDEPENDENCE.

"*Ship Oxford*, 5th July.—*Diary*.—Yesterday, commemorative of the Declaration of Independence, the Captain caused several guns to be fired, and in the evening rockets to be let off."—Is American liberty like this,—all fire, and smoke, and whiz? How marvellously do men mistake that one word—Liberty; receiving it in its outward sense, and passing by entirely its inward. He who is only nominally free, who is not free from the very integrity of his Being, from the unfettered greatness of his conceptions, and cannot, from the vast resources of his efficient faculties, make the circumstance conduce to the idea, has not the radical meaning of liberty. Yet 'tis a pleasant phantasy to believe that we are free. Therefore will I ask thee, farmer, that art ploughing the soil most industriously, if so be that thou mayst feed and clothe thy children and thy much loved wife, hast thou not heard in thy rustic retirement, the cry far bruited that America is free? And has a change come over thee? Does the plough pass through the furrows more briskly? Do the heavens shower down blessings more benignantly? Are there no blights now? And tell me,—for there is ever one great fact that betokens especially national prosperity,—are thy sons healthier and stronger, and thy daughters more beautiful and chaste, than those of the so-termed unhappy subjects of monarchy? Aye, this one question I propose to thee, and do thou frankly answer me. Has that loud cry of freedom, by any magic charmery, called into thy neighbours, into thyself, the spirit of manhood? Are ye more men than others? Have ye greater thoughts, greater pursuits, greater purposes? Or is it true,—and many a clear-seeing man stakes his veracity on it,—that all vulgar vices are just as rife among you of the New World, as among your brethren of the Old? If your boasted liberty hath not taught you that the virtues and true greatness are of domestic growth rather than political—if, on the contrary, it hath allured your hopes to political changes as the ground of your redemption—then in what region of error shall I look for you, O much to be pitied sons of independence?—for you are verily damned just where you thought yourself most blessed. To have free institutions is one thing—to be free is another. If the former can be compassed without the latter, yet are they valueless; for, like a body without a soul, they can create nothing, sustain nothing, improve nothing.

Yes: but is it not a grand thing to have free institutions; to have for instance a chartered recognition of the Universal Brotherhood of Man? What dost thou answer, mercenary, who spendest thy life measuring out yards of tape and bobbins, and displaying thy arithmetic on pennysworths of needles? How answerest thou of the greasy fingers, that are condemned to prepare for ever, dishes for the luxurious until thou losest all thy own relish for delicacies? Art thou not supremely blest that America has free institutions? And factory girl, with the wan look, glad to purchase with thy scant earnings, besides thy clothes, half an apartment, and half a bed, dost thou not bless thy propitious stars that the land of independence is thy home, when thou comparest thy conditions with the elegant mansion and superb furniture of thy employer? Are ye not all equal? Nay, shrink not that yon haught lady passes you by unnoted, or as unworthy to tread the same causeway that is honoured with her satin slippers. 'Tis only your employer's wife, for whose sumptuous maintenance ye toil and sweat. But ye are all equal. Saith not the "Declaration" so? Ye cotton and ye silk-dressed damsels, ye are all equal, and your institutions are free. Rejoice, toil-crushed lads and maidens! ye are in the land of "Declarations," and your institutions are free!

Are ye hungry? Well, ye have a voice in the Legislature; and your representative will vote for you about the "Right of Search" and "General Jackson's Fine." And will not that appease your craving? Again, do you pine for education, and the elevating condition of polite society? Well! remember your rights! The elections are at hand, and you may vote, O fortunate one!—for whom? Hear what fine speeches the candidates make. One for free trade, cash payments, and no monopolies;—the other for a wisely devised tariff, national bank, and offices for men educated by charter. Vote now, my hireling friend, for one of these, and see how thy condition shall be bettered. Shall not your master cultivate your acquaintance, receive you to his hospitality, and enable you to fathom the mysteries of elegance? Vote, my friend, vote, for ye are all equal, and your institutions are free. Ah 'tis well to live happily, though in the vortex of a damning delusion. For thou, black man, in nominal bonds, and thou, white man, in nominal liberty, are ye not equal—the flogger and the flogged? Yes, if universal ignominy is equality, and the tyranny of the whip and the tyranny of the class can exist on God's insulted earth without attracting from the heavens a scathing curse.

So jog we on our way, befooled by phantasies. Heaven be praised!

Can England say any of these pretty things? O, yes; she has a song to sing—an old song, with which, when the sky lours darkliest, and her poverty-stricken daughters shriek loudliest, she will strive to make a lullaby. But babes are not to be lulled asleep in torture. And when black clouds and fierce winds threat, the sun-browned sailor watches; and a casual glance of the sly morn peeping through a crevice of the thunder-cloud, fails to preach peace when he hears winds and waves discoursing wrathfulness. Aye, sing thy lullaby, Britannia, and thou also, America! Yet not now shall ye befool us quite so easily as in the past. "Britons never shall be slaves," is pretty promise enough, but somewhat satirical, following the judgment of our artisans. I opine, however, that words are good, although that of which they speak is meltingly melancholy; and our sayings colour of the rose, like Hope.

H.G.W.

VITAL PHENOMENA.

We extract the following paragraphs from Leibig's *Organic Chemistry*, and call the attention of our readers to them, as we intend, at some future period, to treat upon this interesting subject. We cannot, however, even at present, refrain from remarking, that the temperature as well as all other properties relating to matter, exhibit the three-fold manifestation of the Spirit, and the results in vital action will depend most essentially upon the source from which the supply is drawn, that is, whether it partakes of the spiritual, the psychical, or the physical character:—

"The *peculiar force*' which manifests vital phenomena, is altogether independent of the matter in which vital activity appears to reside, or of the form in which vitality is manifested.

The manifestations of the vital force are dependent on a certain temperature.

Neither in a plant or in an animal, do vital phenomena occur when the temperature is lowered to a certain extent.

The phenomena of vitality in a living organism diminish in intensity when heat is abstracted, provided the lost heat be not restored by other causes."

THE WHITE QUAKERS.

THE eccentricities of man have been of every character—their varieties exceed description: well may they be termed numberless. But in this immense confusion, it is still to be observed, they are branches of the same tree, sons of the same father, brethren of the same language and country, betraying their origin in all their peculiarities; and we look in vain amongst them for full indications of the new nature—the second birth, so long promised us. This is strikingly evidenced in the class calling themselves the White Quakers.

The original Quakers are a sect professing peculiar simplicity and rigid principles of self-denial—esteeming, above all instructors, the Spirit itself, and submitting to its guidance. A branch, therefore, claiming peculiar sanctity, and separating themselves from their brethren by an appellation denotive of holiness without stain, and purity without spot, could not fail to attract attention, and awaken expectations that in their body would be discerned traces of another lineage—traits of another parentage. But, as yet, we are disappointed. Every development of their proceedings only declares that they are but a variety of the one great family, who, from the dark-hued African to the fair European—from the glowing children of the East to the cold sons of the North, exhibit their near relationship.

Nor is this otherwise with the White Quakers. Even while their name and garment emblem that sun in which the righteous, according to poetic allegory, are to be clothed, the printed pages of their proceedings detail expressions of bitter strife—of angry discussion—of painful dissension. We admire the simplicity practised by the White Quakers—their firmness to their principles; but we cannot discern traces of the Love-nature being, as the new life, active amongst them. The evils now manifested by the old life they perceive and oppose, and fain would re-arrange the actings of the old life on a more kindly and universal basis; but for the new temple, the new organism, in which the Spirit will develop its new, its pure, its Love manifestations, we trace no instructions—we observe no preparations for its glorious advent. To amend, to improve, to adjust the old world, is a very different work to submitting to the Spirit for the birth and the perfectin of the new elements, in which God, as Love, works his divine operatior We call upon the members of this body to advance to this step—to pr forward to the high calling that is set before us, not in the old things, he old heavens and the old earth, but in the new structure, the new int ior organism, in which God hath promised to dwell—to be therein the Sa our that saves—the glory that is eternal. Man must seek divine asso ation before he can be benefited in human association. He must be in com union with Spirit, before communion of goods can avail for even exterior enefit. Men and measures should no longer be the first object of conside ion;—universal laws, acknowledging the Universal Love Law-give as their supreme generating source, should now be the first object. A ng those called upon to discuss great questions—to explain universal i rests—to make plain the divine dealings with the soul, we always expec o find new, unsuspected energies brought forth; and these we yet hope see opened in the members of this body. It is now time for the death u sin and the life unto righteousness to be practically sought—for the cause to be explored and developed, and for the righteous life to be mitted to the laws through which the Spirit purely manifests itself. We ke this appeal to all as well as to the White Quakers, that man, in hi eneration, may stify of the Divinity within.

REVIEWS.

A Medical Visit to Gräfenberg, in April and May, 1843, *for the purpose of investigating the merits of the Water-Cure Treatment*. By Sir Charles Scudamore, M.D., F.R.S. Churchill, Princes Street, Soho.

We have much pleasure in extracting from this work, which gives a clear statement of the mode of treatment adopted by Priessnitz, and a full report of forty cases—such honourable testimony, from a member of the medical profession, both of the water-cure treatment and of its discoverer. We trust our readers will not fail to recognize in the hydropathic treatment that which is of a higher character than the mere elements themselves. We consider Priessnitz' career another instance of the vitalizing influence of Spirit operation, and trust that those who once obtain the relief required, will take care that it is preserved, by continued conformity to the universal health law:—

"It appears to me, that the subject of Hydropathy is one of the highest importance to the whole of the civilized world; and that its principles and practice deserve the closest examination. It would be the height of injustice in any part of the medical profession to disdain its pretensions because it had its beginning from a humble source. As well might we cease to admire the noble river, in thinking only of the little spring from which it took its rise."

"From Jan. 1839 to Dec. 1842, Priessnitz has, according to the published records exhibited at Gräfenberg, treated 5422 patients. The lists commence from 1829, and in that year the number of patients was only 40. Their rapid increase, and the ever rising popularity of this remarkable man, attest the success of the practice. Previously to 1829 he began his treatment with the neighbouring peasantry, and to this humble class he is now always ready to give his charitable help in baths and alms. In further proof of the high estimation of the water-cure treatment in Germany, I learn, from good authority, that there are now no less than fifty establishments in that country."

"He has one single theory, which serves for all persons and all disorders, namely, that in every disease the blood is more or less charged with morbid matter, which nature is always ready to throw out of the system, if properly assisted in her efforts. *He considers that the use of medicine of every kind is a false interference with nature, and tends to disturb and impair her efforts;* and that, on the other hand, if fortified and assisted by the agency of water, externally and internally, in conjunction with fine air, abundant exercise, and the avoidance of hurtful stimulants, she will acknowledge the help given, and will in a longer or shorter time throw off the disease, usually rendering a proof of such salutary operation by the production of some kind of crisis."

"I think that the water-cure measures, in combination with all the other circumstances that favour health, are powerfully calculated to effect an entire alteration in the system, and change the composition of fluids and solids in a remarkable degree. This fact is indeed sufficiently proved by the numerous wonderful cures which have been effected at Gräfenberg, in instances which had bid absolute defiance to the usual means of professional art.

"Priessnitz gives another proof of his sagacity, by enjoining, that, in pursuing the water cure, it shall be the sole object of attention; that the patient should be almost always in the open air; take abundant exercise, according to his strength; abstain from study; recreate in cheerful society; avoid every species of immoral excitement; and with undeviating strictness pursue the plan which he lays down."

"The *principles* of the water-cure treatment are, I am sure, founded in nature and truth, and rest, therefore, on an immutable basis. The *practice* may be occasionally abused, and then evil, instead of good, result. If I could think that such a consequence was necessary, I would not for one moment be its advocate. But, convinced as I am that we have in our power a new and most efficacious agent for the alleviation and cure of disease in various forms, and, in proper hands, as safe as effectual, I should be no friend to humanity, nor to medical science, if I did not give my testimony in its recommendation."

"It will be a fortunate circumstance for the public health, if the increasing popularity of hydropathic principles should lead to a more familiar and regular use of some mode of bathing or free ablution amongst the community, the lower orders especially, than has hitherto existed. The number and severity of skin-diseases would become materially lessened. But also, when we render health and tone to the skin, we almost close a large avenue to numerous forms of disease."

The Anti-Smoker, or Progressive Temperance Reformer. Price 1*d.* Leicester: T. Cook, Temperance Press, 26, Granby Street; London: W. Brittain, 11, Paternoster Row.

WE are glad to see that this little publication, which has much served the cause of progress, by many ably-written articles which it has from time to time contained, is to give way to a larger work, *The National Temperance Magazine*, No. 1 of which is now published, price 6*d.*; a monthly periodical, devoted to Temperance, Literature, Science, Statistics, Manners and Customs, and Intelligence. We take the following extract from the advertisement, and trust the call will be responded to:—

"Ye who can serve by your pens the best interests of the cause of Temperance, write, we beseech you, write:—show to the world the truth, the majesty, the moral power and loveliness of the principles of true Temperance. To you a numerous host of inquiring abstainers look for information,—to you the reclaimed look up for guidance,—to you the warm-hearted advocate directs his eyes, anxiously looking for bright emanations of thought, and words of burning eloquence."

A popular History of Priestcraft; abridged from the work of William Howitt. Cleave, Shoe Lane. Price 1*s.*

THIS is a people's, and, we may add, a cheap edition, of a work that has been extremely useful in showing the difference between true religion and its representation through a hireling or interested priesthood. We look upon it as an auxiliary towards the advent of that period when every man shall be in himself the priest, prophet, son, and servant of that power that acts in and through all creation.

The Red Book; or, a Peep at the Peers. By R. J. Richardson. Cleave, Shoe Lane; and Heywood, Manchester. Price 6*d.*

THIS book will afford considerable information to those who are desirous of knowing the manner in which many of those exactions that are taken from the industry of the people under the name of taxes, tithes, and other imposts; and it contains many statements with regard to the aristocracy, which we expect they have no wish that the author should give publicity to.

The Questions of Zapata, a Spanish Friar. Hetherington, 49, Holywell Street. Price 4*d.*

THIS work shows the inutility of persecution for the suppression of opinions; for these questions presented to the junta of doctors in 1629, the author was consigned to the stake, at Valladolid, in 1631; and we may affirm, that it is to this fact that they owe their republication after a lapse of more than two centuries in two other languages, for this edition is stated to have been translated from the French.

CONCORDIUM REPORT.

THE close of another year is a period in which we naturally reflect on the past, the present, and the future; we shall, therefore, take this opportunity of communicating to our friends some of those intuitions which have resulted from our being thus engaged.

In looking at the general progress of the past year, whether it regards our individual positions,—that of the establishment of which we form parts —or that of humanity in general, we see very much cause for gratitude and thankfulness. It is true there has been difficulties to be surmounted, and these have often appeared of a most powerful character, whilst in the distance, and even when more nearly approached they have retained the same character, in the ordinary sense of that term; but inasmuch as they sent us back more deeply into communion with Love, and caused a more entire submission to its monitions and guidance, we feel that we have been supported beyond expectation, and that the Spirit has wrought powerfully through us as its instruments.

We have found, that our personal labours during the current year have gradually been more and more devoted to the service of the Spirit; and that we have thereby been instrumental in aiding in that higher development of humanity which is now evidently approaching; and we have in this consciousness acquired a calmness of feeling, and a disposition to await the unfolding of events in their due order, to which we were comparatively strangers. This feeling, we trust, will be daily increased; for we find that we are acquiring continually better conditions for the operation of the Spirit within us.

With regard to the Concordium as an establishment, we have every evidence to confirm us in the assurance that it has been serviceable in offering superior conditions to its inmates; and also that it has assisted in various ways to awaken the attention of numbers who might otherwise have continued to look more superficially on events as they pass, and has aroused them to the conviction, that at the least they have many opportunities of placing themselves in more intimate relation with the antecedent laws, and in conditions in which they may refrain with advantage from many hurtful things in which they now indulge. With regard to economy, industry, temperance, health, and many other things designated by the name of virtues, which men instinctively admit to be desirable for their well-being, the Concordium affords an evidence that much higher states are obtainable than is generally supposed; whilst with respect to Spirit communion and psychical culture, the mere leisure derived from the reduction of personal wants, has given opportunities of advancement far greater than is possible to those who are living in the forms and conventionalities of what is termed civilized society.

On looking at the general progress of humanity during the past year, although we fail to discern that true constitutional elevation which can alone prepare man for that relationship with the Universe Spirit, without which all attempts at permanent reform are vain and fruitless, yet are we satisfied that a progression has occurred of no ordinary kind.

Whether we refer to our own country, to Europe generally, to America, or to any other portion of the globe, it is evident that a simultaneous struggle towards universality has occurred, and is daily increasing. Men are being more and more agitated in their external relationships, and they give an attention to internal realities far greater than could have been anticipated. This attention will prepare them for that submission to Goodness and Truth which is essential for each one to become enlovened, enlightened, and energized to an extent needful for the due performance of his highest duties, when the whole of humanity shall be in accordance with the Spirit, and perform its dictates.

Respecting the present, we can only remark, that we are daily joyously working out the inspirations we receive. With regard to the future, as our wish is rather to actualize the conceptions of goodness as they arise

than to hold out promises, we shall not say more than is necessary to proclaim our readiness to receive the aid and co-operation of all who are desirous of assisting us; and if, in the outline that we give, any who read this article find that the Spirit within them offers any suggestions for the universal good, we invite them to communicate with us freely, for we are desirous of receiving every suggestion, being well assured, that if looked at with an affirmative feeling, there will be nothing sent us but what may be used for the highest end.

In the first place, then, and before all things, we are desirous that a new year shall find us constantly endeavouring to progress in Spirit culture. We are well aware, that if we relax even for one instant in the providing of the best possible conditions for the free operation of the Spirit in each of us, that we must proportionably suffer the evil that will of necessity result. Whether it regards food, clothing, lodging, bathing, exercise, industry, temperance, economy, or any other matter more especially relating to our physical progress;—whether it regards physiology, chemistry, the mechanics, the various arts and sciences, or those things which more especially belong to the intellectual portions of our being;—or whether we look to genius, music, poetry, benevolence, charity, affection, or any of those qualities which are more clearly exhibited through the moral feelings, we are conscious that every manifestation of the Divine Unity is so intimately blended with every other, that if in any single instance we are content with anything short of the highest good to which we are prompted, we thereby offend that Spirit which can alone sustain us in what we have undertaken. We trust, therefore, that every day and hour will find us improved in a knowledge of those laws which govern the universe; and that we may be so enlovened, in every relation in life, as to become more and more conformed to them, that we may acquire that perfect liberty which we are well assured can only be attained and enjoyed in proportion as we forsake all selfish, class, sectarian, or party feelings, and live in all things in conformity with those universal promptings which spring up in proportion as selfishness is made to surrender to Love.

After attending diligently to everything immediately necessary for our advancement in goodness, we intend to devote ourselves, in the first instance, to the diffusion of sound information among our fellow men through the medium of the press. The printing department of the Concordium establishment will, we hope, be used by the Spirit for the universal good; and to this department we shall pay more attention as our means for doing so are enlarged. For what has already been done we rejoice, and feel stimulated to increased exertion. The *New Age* is, we find, more sought after; and some of the testimonials regarding the effects produced on young men in the perusal of *Graham's Lecture on Chastity*, have been of a character to give us satisfaction beyond what can well be expressed. We are glad to report that this book has been most favourably received, and is selling well. We would again urge upon every one the good that may be effected for his fellow creatures as a reason why this work should be placed in the hands of every one, young or old, who is not yet acquainted with it. We have this month brought out Part II. of the *Letters and Writings of the late J. P. Greaves*, and also a *Memoir of his Life*, price 6*d.*; and we strongly recommend these to the attention of our readers. We hope, in addition to other works, to bring out a part of Mr. Greaves's works monthly; and when parties are sufficiently advanced in Spirit culture to read them with interest, they will afford them a truly sacred treat. Graham and Greaves, ·eh very dissimilar writers, both require to be intensely studied by

all who desire to advance in being. The true physiological laws are clearly expounded by the former, and the latter enters deeply into the spiritual and psychical relations of man with that which is antecedent to himself, in such a manner that, to those who can attentively engage in the perusal of his writings they will not fail to afford to the Spirit within them conditions necessary for its action in a far higher sphere than it could previously.

It will be seen, by the current number of the *New Age*, that we are about to give a selection from the best authors on diet; and we shall follow these with such observations as the Spirit may dictate to us. We are also desirous of advancing early to other branches of physiology, and more especially to the all-important one of Generation. We are aware that the general mind is not yet prepared to bear much truth upon this subject; but we trust that the readers of the *New Age* will soon be so prepared that we may declare to them many things essentially necessary to their well-being, without giving such offence as would endanger the object we aim at—the accomplishment of the greatest universal good.

When the public shall have obtained a tolerably correct idea of the object we propose to effect, and when we find our family in such a state of order, and every department well enough filled to allow us to do so with satisfaction, we propose to take a number of young persons of both sexes, to train them in the truest possible relation to the universe laws in their own beings; and for this purpose we shall be ready to receive information of any persons who are desirous of so training their children, that we may enter into the necessary preliminary arrangements with them, as there will be much tuition of a preparative kind that can be given, before we can commence with good effect. It will, however, be necessary for all persons distinctly to understand, that we shall only be able, at the commencement, to take such as are well organized, to form the nucleus of what we contemplate.

These children will have to be trained in a manner very different to anything that has yet been done for humanity; and for that purpose we shall require the assistance and co-operation of many persons of maturer years, who have been tolerably developed in sympathy, intellect, and industry, and who are ready to devote themselves to the task of bringing up the rising generation in the triune universe order. With such persons we desire to communicate, and shall be happy to receive aid or suggestion from every quarter.

The printing department, the garden, the general trades, and the school, will, we expect, give ample employment to all prepared to join us for some time; but should progress be made more rapidly than we anticipate, we trust to be enabled to employ all the energies of every one ready to devote himself freely to the universal good, in a manner that shall be suitable to his present state of being, and well adapted still further to develop his faculties.

In providing the best conditions for Spirit culture, it is much easier to progress with a large than a small establishment; but, on the other hand, nothing will be more fatal than for any parties to suppose they can progress in the absence of unity. Where division has once occurred, the cause of it must be ascertained and removed; for nothing good or true can be accomplished, that, in any particulars or details, require an admixture of fraud, secrecy, or deception. We shall, therefore, without wishing to limit or restrain our operations in any manner, take care to proceed only as all the requisite means, including such beings as can act out the Spirit's suggestions, are first ready for the work.

There are now numerous manifestations, that wise and good men, and women too, are preparing to devote themselves as the instruments of the Spirit to submit to its guidance; and to all such we say God speed, whether they act in the same sphere as ourselves or not; for so that good be done, it matters not through whom it shall be effected.

We have extended these observations to a considerable length, but there are still many things which we have left to say; and these must be deferred for the commencement of the New Year. We must draw our Report to a close, by calling upon every one seriously to examine the manner in which this year has been spent, that he may thereby be assisted in the deepest investigation he is capable of making, to discover whether he cannot do with something less for his own personal or family sustenance, and devote himself, to a greater degree than he has hitherto done, to the service of Universal Love.

We are happy to be enabled to announce that Mr. J. A. Etzler has arrived in this country, and, we trust, will soon lay his later experiences before the public.

THE STAR AND THE SPRING FLOWER.

BY FANNY LACY.

I once viewed a tender flower,
The nursling of Spring's first tears,
As it smil'd through that balmy shower,
Like a young life of hopes and fears:
While brightly and silently beaming
Above was a heaven-lit star,
And soft o'er the blossom was streaming
The rays of its glory afar.
But when again that I wandered
To that spot at the starry hour,
Gazing around, as I pondered,
Seeking that same little flow'r,—
Like the rose of some elfin story,
Had the fair opening blossom gone,
While changeless in light and in glory,
Was the bright star yet beaming on.
'Tis thus when life's pleasures are proving
The hues of a brief as bright day,
That Providence, silently moving,
Is still on its glorious way.

This day is published, at the Concordium, and by Watson, Paul's Alley; Cleave, Shoe Lane; and Merriman & Phillips, 51, Barbican,

PART II. of LETTERS and EXTRACTS from the MS. WRITINGS of JAMES PIERREPONT GREAVES. Price 1s.

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MEMOIR OF JAMES PIERREPONT GREAVES,
Advocate for Infant Education, and late Friend and Associate of Pestalozzi.
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The writings of Mr. Greaves, which will be brought out as speedily as our general arrangements will permit, will prove a most valuable addition to the Love agencies that are now working throughout society. Few men were ever more truly devoted to Love, and none ever studied more deeply the divine and psychical relations in humanity, or was more strongly natured in the essences which compose those portions of our being. The Letters, as they proceed, will be found to treat of most absorbing and interesting subjects.

CONCORDIUM PRESS, Alcott House, Ham, Surrey. Published by J. Cleave, 1, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

Until the evil generated-anarchy-nature be overcome by the divine-unity-generator, we must have anarchical principles and practices in every possible mode. All that the anarchy-natured man does must be discordant.

No. 14. Vol. I. FEBRUARY 1, 1844. PRICE 2*d*.

ON ASSOCIATION.—VI.

THE diffusing of information respecting associative measures by Missionary aid, is the subject now to treat of.

Missionary exertion, well organized and arranged, and preserved in strict relation to the universe centre on which all the new associative operations must be based, will form one of the strongest auxiliaries that can be procured for the Spirit's full manifestation in its three-fold aspect; whilst, on the other hand, no surer means can be taken to impede progress, than to allow a number of unfit individuals to go forth, presenting the errors of their own imperfect and degenerate natures, and, at the same time, claiming to be representatives of Divine or Universal Love. It will, therefore, be highly incumbent on every one, from the President to the weakest member or friend of the Association, to watch carefully what is done in this department, and to take care that this division of the operations is always preserved in due order, and that the members appointed to it are natured in goodness, wisdom, and energy, so as to exhibit their credentials in their own beings and doings.

The appointment and supervision of the Missionary staff, will be the strongest test of the fitness, or otherwise, of the President for the duties of his office. A President in whom is strongly manifested the Triune Being Law—who is himself powerfully natured to be, to know, and to act, all that is necessary in his position, will soon be surrounded, through those central attractions which operate in all nature, with persons similarly fitted and qualified for the various duties to be assigned them.

It will be impossible for the President and Council of the Association to proceed far in executing the duties they have to perform, without clearly exhibiting the degree of relationship they themselves bear to the antecedent, and the progress, or otherwise, they are making; and in nothing will this be more clearly shown than in the kind of persons they select to declare to the public what is from time to time being done.

In this department, as in every other, there will be developed, through daily experience under associated arrangements, new truths, and fresh manifestations of the Universe Law, that will enable better steps to be constantly taken. The remarks, therefore, that will now be made must be received solely as suggestions to assist in forming better conditions; but it will be necessary to point out a few of the leading requisites in the formation and employment of a Missionary order.

1st. The number, however extended, must always be preserved in unity with the Central Spirit—with each other—and with the whole of the operations of the Association. It will be useless to send forth Missionaries, unless it can be well ascertained that the persons thus employed are, to some extent, in a being relationship with the Spirit. The object sought

being one, namely, to re-organize society on principles in strict accordance with those laws which govern the universe, every separate detail, however important or trifling, must be made subordinate to this end. Missionary teaching, therefore, instead of being the reflection of the self-importance of the persons employed, must be the outward echo of the deep inward being of such persons as shall be pre-disposed by the Spirit to give forth, in Love and Truth, all its revelations, however made; and if there be Love, Wisdom, and Power consociated with the directing persons of the Association, they will soon be supplied with any number of fitting instruments to undertake these duties, whose ever-varied talents and powers will be so harmoniously blended by their union with the central source, that they will exhibit what may appear to many almost miraculous or super-human means of convincing their hearers.

2nd. Each Missionary must be enabled to declare practically to what extent the Association has progressed, and to exhibit its effects in his own life and conversation. Nothing is more erroneous than the supposition that mere theorizers can provide the best conditions for the permanent benefit of man, however good and great the practical movement may be. "By their works ye shall know them," is a truth of universal application; to this test must every new arrangement be brought, by those who ask their fellow men to deviate from the mode of living to which they have been accustomed.

Missionaries, to be useful, must be enabled to declare that they speak of that which they know, and testify of that which they have seen and submitted to; and if, when they do this, their goodness, their wisdom, and their energy shall be conspicuous to those to whom they address themselves, then may it confidently be depended on that many will be led to inquire into the things whereof they affirm; and that in proportion to the qualities exhibited throughout the whole proceedings of the Society, will be the degree of attention given and the progress made.

3rd. It cannot, at the outset, be too clearly understood, that such a Missionary must be simple in all respects—the want nature must not be in him. Throughout all ages and all countries, Spirit progress has been impeded by the activities of the want nature, and its entire eradication must now be earnestly enforced. Then, hire, gain, or reward will neither be sought nor desired.

Love, Universal Love, must be the Almighty Master of each Missionary; and he must declare faithfully what Love dictates to him, to whatever department of humanity it may relate. Going forth in perfect faith that as an instrument of Love he is armed with power and authority to overcome all obstacles, the divinely commissioned Missionary will appeal to Love in the heart, and Truth in the understanding, in a manner that shall lead men from their present evil ways, and cause them to embrace readily the assurances of consolation and relief under every evil that affects humanity.

4th. The Missionaries must continually direct all whom they address to the in-dwelling Spirit in each individual. No greater mistake has ever occurred, and none is more likely again to happen, than for those who declare for Love to permit their hearers to offer homage to themselves as well as the Divinity whom they profess to represent; but this must, in future, be carefully avoided.

Not unto man, but unto Goodness itself, must every one be taught to look, who seeks to be relieved from the error in which he now is. It will be well that Missionaries be fervent and eloquent—that they exhibit wisdom and power in the task allotted them; but unless these qualities are

both held subordinate to Goodness, they will become the agents of evil, and minister for it in proportion to their extent. Goodness will alone put away selfishness; and unless selfishness be abrogated, every act will be of evil. When Goodness or Universal Love is predominant in the Missionary, he will naturally address it in his hearers;—he will point out to them that we are all partakers of the divine nature, and that this nature must be developed in each in every possible manner.

The present mode of keeping the teacher exalted above the taught, will be changed, and the highest delight will consist in finding that we have opened new fountains of Love, from which further supplies may be drawn.

Love and Wisdom are in every individual; and in proportion as the right conditions are supplied, they will be developed. For this to be done effectually, the Missionaries must direct every one to the Spirit within him; for it is to the centre Love in his own breast—to that which prompts each feeling, thought, and action, and determines at once, by its satisfaction in the performance, whether its requirements have been fulfilled, that we must look for all progress.

It would be both easy and pleasant to proceed with the enumeration of many other particulars connected with the employment of a Missionary body; but as this paper must not be extended beyond its usual length, and there will be many future occasions on which it can again be reverted to, we prefer on this to offer some remarks on the spirit with which those must be actuated who come to the task, and describe the sort of persons whom, in the first instance, it will be desirable to obtain.

1st. With regard to the spirit by which the Missionary will require to be actuated. As stated in the former part of this address, the Love Spirit is the support on which the Missionaries of the Association will have to rely; and therefore, they will have themselves to be deeply imbued with it by a constitutional affiliation. Science, eloquence, and many other adjuncts, will be valuable, and must not be neglected; but unless care be taken, in the early stages of progress, that these qualifications are held at their proper value, and preserved subordinate to Love, they will be worse than the sounding brass or tinkling cymbal.

Far be it from us to disregard the importance of anything that tends to adorn and beautify humanity; but if the simplicity of Love and Truth is overlooked, in calling the disciples to the new standard in the earlier stages of progress, we shall again and again have to re-commence the work to be performed. The divine laws which harmonize the universe, cannot be infringed with impunity; Love must preside wherever a good result is expected.

Deeply imbued, then, with the Love Spirit, each individual Missionary must be prepared for every difficulty he may be called to encounter. He will be sent forth as a sheep among wolves, and will be required to combine, not only the wisdom of the serpent, with the harmlessness of the dove, but the kindness of Love, the truth of Wisdom, and the energy of Power. Come life or death, weal or woe, each one must be prepared faithfully to perform whatever is allotted him as his portion of the work—his share of joy or sorrow.

Not only will he have to do all that is required of him, but he must be content to appear as though he laboured not. Personal display or personal vanity must always be kept in abeyance; and it will require, on the part of the President, the exercise of the three-fold nature in humanity in its true order, and to the fullest extent, to discern when, where, and how each

Missionary may be best employed. Nothing is more likely to engender self-esteem, than the results which arise from a powerful manifestation of Love and Truth; and if each person be not carefully watched and tenderly assisted, he will be in danger of appropriating to himself that which belongs to Good alone. Every Missionary will, therefore, have to be preserved in true Spirit relationship; and this being ensured, he will be continually supplied with everything necessary for his progressive usefulness.

2nd. Respecting the kind of Missionaries whom it will be desirable, in the first instance, to obtain. They must be the highest developed that can be procured in goodness, wisdom, and energy; but these must be manifested, as before stated, each in their due order. The present false distinctions of class, sect, sex, party, or country, can none of them be preserved in regulating the proceedings of the new Association; for what is required is, that we procure duly natured beings, from whatever source they can be obtained; and those who may be selected must be changed, removed, or in any way used, as the progressive advancement of the Association may show to be requisite. No self-interest, or self-importance of any kind, can be permitted to stand in the way of the universal good; and wherever a more fitting instrument can be procured, the inferior must be removed, that it may be itself improved and rendered more valuable.

Young persons who can well devote themselves to the necessary disciplines, whatever may have been their previous positions in society, will soon exhibit their true qualifications, and a judicious Presidency will rightly direct them. It will, however, be imperative that they renew from time to time their acquaintance with the practical operations, by alternating their missions with taking part in the duties of the establishments. As far as practicable, each member of the Association should occasionally go forth on this labour of Love, whilst none should be so entirely set apart for it as to become liable to degenerate into mere theorists, for being, knowing, and acting must, when practical operations commence, all precede mere talking. A field is now opening where numbers may find employment, as each one duly qualified will easily demonstrate how others may advantageously follow in his path; for the harvest is indeed great, but the labourers are few.

In concluding our remarks respecting Missionaries, we would observe, that each member of the Society, nay, every individual who desires that Love and Truth should abound, should feel himself imperatively called upon to work most energetically in this sacred cause. There will be ample room for all; and by taking care that the duties of the press are well performed—that the periodicals, the tracts, and the general library that will have to be published, are all preserved in unity and harmony throughout every variety of detail, there will soon be such a supply of matter for each to diffuse, that no one will lack the knowledge how he may most usefully co-operate in assisting in this truly divine work.

We shall next proceed to treat of the subject of Funds.

Prof. Liebig says,—"Coffee impedes the digestion of food for an hour or two, its carbonaceous principle requiring oxygen; and that Green Tea should be looked upon as poison."

VEGETABLE DIET.—II.

We continue our remarks upon this subject by quoting from Dr. Alcott's work, and have to commence with his second, or Physiological argument, in favour of it; but before doing so, must call the attention of our readers to the numerous instances that have been brought to light since we last wrote, where diseased cattle have been sold to the public for food; and more especially to that strong case where a teacher of religion and virtue is shown to have sold for human food five cows that died of murrain.

These cases are, however, very trifling in proportion to the enormities daily committed, and it is of little moment, whilst people will consume flesh and blood, in what state it is given to them; but to those who want facts startling enough to arouse the attention of even the dullest and most depraved of the murderers of the animal creation, they may, perhaps, be useful in their order, and they are daily becoming more abundant. Indeed, it is rarely the case, if ever, that animals are killed till they are, in some measure, diseased.

2. *The Physiological Argument.*

"One of the advantages of vegetable-eaters over others, is in the superior appetite which they enjoy. There are many flesh-eaters who have what they call a good appetite. But I never knew a person of this description, who made the change from a mixed diet to one purely vegetable, who did not afterward acknowledge that he never once knew, while he was an eater of animal food, a truly perfect appetite. This testimony in favour of vegetable diet is positive; whereas that of the multitude, who have never made the change I speak of, but who are therefore the more ready to laugh at the conclusions, is merely negative, the whole of it.

A person of perfect appetite can eat at all times, and under all circumstances. He can eat of one thing or another, and in greater or less quantity. Were there no objections to it, he could make an entire meal of the coarsest and most indigestible substances; or, he could eat ten or fifteen times a day; or, he could eat a quantity at once which would astonish even a Siberian; or, on the contrary, he could abstain from food entirely, for a considerable time; and any of these without serious inconvenience. He would, indeed, feel a slight want of something, (in the case of total abstinence,) when the usual hour arrived for taking a meal; but the sensation is not an abiding one; when the hour has passed by, it entirely ceases. Nor is there ever, at least for a day or two of abstinence, that knawing at the stomach, as some express it, which is so often felt by the flesh-eater and the devourer of other mixed and injurious dishes, and which is so generally mistaken for true and genuine hunger.

I have said that the vegetable-eater finds no serious inconvenience from the quality or quantity of his food; but I mean to speak here of the *immediate* effects solely. No doubt *every error of this sort produces mischief, sooner or later.* The more perfect the appetite is, *the greater should be our moral power of commanding it, and of controlling the quality and quantity of our food and drink, as well as the times and seasons of receiving it.*

These statements, I am aware, are contrary to the received and current opinion; but that they are true, can be proved, not by one person merely, —though if that person were to be entirely relied on, his positive affirmation would outweigh a thousand *negative* testimonies,—*but by many hundreds.* It is more generally supposed that he who confines himself to a simple diet, soon brings his stomach into such a state that the slightest departure from his usual habits for once only, produces serious inconveniences; and

which works this Satellite or locomotive instrument, requires but one man to direct the whole operation, which is equal to the labour of hundreds of men on the present system. "The *road* on this system," says the inventor, "may pass over any hill, at any inclination, up and down, with equal safety, as well as over plains, nothing being required beyond the *smoothing* of the surface; that is, the removal of obstructions, and levelling the road by means of the Satellite."—"No rails are necessary, nor any kind of pavement; nothing is required but the level ground, of any nature, hard or soft." When the road is thus formed between the stationary water power mills, six miles distance from each other, (more or less, as the case may require,) waggons of any form and size, singly or in trains, may be propelled from one water power mill to another by means of an endless rope, running at once in opposite directions along the line of road thus formed; but instead of running on common waggon-wheels, they will run on *cylinders*, (cylinder-wheels,) which, by their broad, smooth surface, will *improve* the road the more they pass over it, by compressing the earth, if it be soft, into compactness, and by wearing down asperities, if it be hard, but without ever cutting or deranging it in any wise. "The same system is applicable also to canals, either for excavation or propelling boats by means of endless ropes."

Mr. Etzler tells us, that these stationary water power mills, and the Satellite or locomotive instrument, after making the line of road and excavating the reservoirs, might be applied to cultivate the land around them to the distance of several miles on each side of the road; to plough and pulverize the earth, and perform all other works of labour *on* or *in* the ground, including even sowing and harvesting, according to the amount of power applied—one stationary water-mill, of 50 horses' power, cultivating from 1000 to 5000 acres in the very best style, pulverizing the soil in a manner equal to the best garden culture. And while thus applied to the cultivation of the land, the stationary power may move an endless rope along a line of road extending three miles each way, making a total length of six miles for each water-mill; which road may be crossed by another or by several roads at the stationary point of power, so as to form several diagonal lines of road and endless ropes, crossing each other at the centre, and extending three miles from it in all directions.

By this means, no power would be lost, as the land machines would only work slower, without stopping, when the central power was applied to locomotion on the general line of conveyance; each distinct apparatus moving slower in proportion to the extent of power applied to other purposes, but causing no interruption in any department. The railway or conveyance line would not be interrupted for a moment by the agricultural Satellite, or any other application of the stationary power.

This stationary power, as already stated, is derived from a number of wind-mill sails, placed in the most eligible localities, within a distance comprising 10, 20, 100, or even several hundred square miles, to raise water into elevated reservoirs, from which it falls on water-wheels, or endless chains of buckets, running on rollers upon the declivity of the hill or elevation at the top of which are placed the wind-mill sails and the reservoirs. This water may also be conducted from the reservoirs to distant places in canals or pipes, to cause a fall of water for similar purposes. After its fall from the reservoir, the water may return to the place from which it was first raised, if necessary, to be carried up again by the wind-mill power. The object of this combination is, to convert the irregular and interrupted power into a perpetual and a uniform water power, the reservoir being

large enough to afford a continual fall of water during weeks, and even months, without a new supply, when there is no wind to raise it. A reservoir of from 5 to 20 acres, from 2,000,000 to 8,000,000 cubic feet capacity, would supply a water-mill of 50 horses' power from 20 to 30 days, when there was no wind to keep up the supply. The capacity of the reservoir would be in the inverse ratio of its height for an equal supply of power. "On sea-coasts, the power of the waves (the surf) might be applied in lieu of water-falls, on the principle explained in my project of a Naval Automaton."

The whole of Etzler's mechanical system is based on the principle which shows that powers, without limit of time, or place, or amount, may be derived from the natural motion of atmosphere and water. It is a power which costs nothing but the labour of constructing machinery to use it.

The economy of this system is incomparably greater than that of any other, and its general efficiency is not inferior to any. The inventor is prepared with working models and scientific demonstration, to prove the truth and practicability of all his statements; and those who are directly interested in such matters, would do well to lose no time in taking advantage of his knowledge and his system. His agent in London is Mr. C. F. Stollmeyer, No. 3, Northampton Terrace, City Road.

ASTRAL AND OTHER SCIENCES.

THE following Prospectus has been sent to us; and as freedom of inquiry is the privilege of all, we insert it for the universal good, that these interesting subjects may be looked at in their deepest ground by the wise and the good in the world of thought throughout the universe:—

"*The British Association for the advancement of Astral and other Sciences, Phrenology, Magnetism, &c., and for the Protection of Students.*

"The recent extensive public attention to the old doctrines of celestial influence on the atmosphere, the earth, and its inhabitants, has revived the spirit of persecution, which has condemned several students in Astral Science (men of acquirements, mathematically educated in trigonometry, astronomy, &c.) to imprisonment and *hard labour* for practising that science! And although J. Bradshaw, of Manchester, who was imprisoned on the 27th of January, 1843, for solving an astronomical problem, by merely writing down the position of the heavenly bodies, was discharged by a Judge, on writ of *habeas corpus*, and the magistrate, who committed, paid him 35*l.* for compensation, others have since been subjected to persecution, by being committed as 'vagrants,' though they were many years resident and respectable housekeepers. Mr. Proctor, who has been eight years an elector of the borough of Lambeth, has been recently kept *twelve days* in a *dark dungeon*, on eight ounces of bread per day, for practising Astral Science!

"As the Vagrant Act does not once mention astrologers, and as an able lawyer has declared that it does not apply to them, it is evident the Legislature intended that Act only to check 'vagrant' gipsies, &c., who, under pretence of foretelling events, often commit fraud and robbery. The astrologer, who, *on being applied to*, merely solves an astronomical problem, and expresses *his opinion* of the effect the influence of the sun and moon, &c. will have on the character and conduct of an individual, cannot, in

common reason, be *for this* termed 'a vagabond,' and condemned to a cruel and infamous punishment—such as no humane man would make a dog to undergo—viz. to be shut up in the *dark* for days together, with no food but half-a-pound of bread a day, if unable to undergo the horrible torture of the tread-wheel.* Such can never be the law of humane and enlightened England. Such is not the right method to disprove those doctrines of the influence of the stars, which constitute the basis of Astral Science.

"It is the mistaken opinion of some well-meaning persons, that maid-servants, &c. are often *defrauded* by Professors of Astral Science, on pretence of telling them of future husbands, &c.; but no such case has been *authenticated;* and we may fairly believe that it is but one of numerous calumnies against the science.

"To check the spirit of persecution, to defend the student when unjustly prosecuted, and to make Astro-Meteorology, Astral, and other sciences, generally better known, understood, and respected, this Association is established.

"It is supported by donations and subscriptions. A donation of half-a-guinea, will entitle the donor to receive all its publications at trade price from the agents of the Association, and to attend Lectures given by its authority, *gratis*. A subscription of one guinea, constitutes a member for seven years. A subscription of two guineas, constitutes the subscriber a Life Member. An entrance fee of five shillings, and subscription of five shillings, constitutes a Yearly Member—the entrance fee not to be paid a second time unless the subscription be forty days in arrear.

"Members are entitled to all the publications of the Association, and all *periodical* publications on Astral Science, at trade price, and may procure them at the agents; also to free admission to Lectures ordered by the Association; and to *pecuniary and legal assistance in case of being prosecuted for practising Astral Science.* The Association will appoint agents to sell their publications and further their interests, in all the principal towns in the kingdom.

"The Association already consists of 91 members and donors, (in all parts of the kingdom,) although it was established only on the 4th of July, 1843. It is governed by a General Committee, whose objects will be to maintain *every branch of Astral Science in a respectable position*, by establishing such Rules and Regulations as shall effectually check the presumption of ignorance, and uphold the honourable and intelligent practitioner, who will be defended by counsel, if prosecuted. They will publish a list of all persons in the kingdom, who may desire to be publicly known as capable of practising Astral Science. Under their authority, diplomas will be issued, as a guarantee to the public that their researches into the results to be expected from celestial influences, will not be exposed to the inevitable errors of ignorant pretenders, of which individuals so justly complain.

"Application for admission to the Association, and donations of money, books, instruments, &c., and subscriptions, must be sent (free) to the Treasurer, and addressed to R. J. Morrison, Esq., Shepscombe House, Painswick, or No. 4, Paternoster Row, London; or to Mr. G. T. F. Smith, Secretary, Cheltenham."

"* See Mr. Proctor's statement of the dreadful sufferings occasioned by this un-English instrument of torture, in the *Cheltenham Free Press*, September 2, 1843."

WAR.

THE *demoralization* produced by war, is justly described by the celebrated Robert Hall in the following pithy sentence:—"War reverses, with respect to its objects, all the rules of morality. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated." Voltaire describes a belligerent army as "ten thousand *assassins*, practising rapine and murder according to discipline." Which, however, is saying no more than what is asserted, less offensively, by a clergyman of the Church of England in a recently published Address:—"Falsehood, lewdness, rapine, Sabbath-breaking, murder, are all consequences of war." He adds—"A single campaign does more harm to the morals of a people, than years of virtuous teaching can remedy." Napoleon was wont to say,—"The worse the man, the better the soldier"; a military aphorism akin to the remark ascribed *to our Duke of Wellington, that "a conscientious Christian had no business in the army."*

The truth of the dreadful representations of war made by divines and moralists, might be proved from the details, did we possess them, of every single campaign by which any portion of our earth has ever been converted into an arena of moral strife—its villages, its towns, and its cities prostrated, and their occupants subjected to cruelties, horrors, and indignities which the historian always fails *adequately* to describe, and which, therefore, it is left to the imagination *fully* to paint—its hills, its valleys, and its plains affrighted by

> "The tread of armies, thickening as they come,
> The boom of cannon, and the beat of drum;"—

the din and fury of the onset—the succeeding struggle of agony—the heart-rending shrieks of the wounded, the soul-piercing groans of the dying—the wailing cry of defeat, the "earthquake voice of victory;"—its mountain torrents and its meandering rivers dyed with the blood of men, or impeded in their course by the bodies of beings created in the image of God, late stout-hearted, exulting in health, and clothed with strength, but now dead, disfigured, and defiled; while their souls, albeit infuriated by malefic rage, or burning with fell revenge, have been forced by the hand of antagonist Violence prematurely to exchange their state of existence.

The *expense* of war may be but too easily illustrated from our own national history. At the abdication of James II., the National Debt of England amounted to only about half a million. By the wars which we waged from that period to the overthrow of Buonaparte, it had increased to 865 millions! The Christian Almanack for 1841 says, "According to the official returns, the national defence has cost the country, in the 36 years from 1801 to 1836, the sum of 1,007,938,076*l.*; of which 63 per cent. was expended in the 14 years of war, and the remaining 37 per cent. in the 22 years of peace." To pay the interest of our National Debt—all of it the fruit of war—requires about ten shillings in every pound of our multiplied taxes; of the remainder, half-a-crown goes to support the Government and pay the Civil List; and the remaining seven shillings and sixpence is devoted to the payment of the Army and Navy. Is it too much to ascribe primarily to the crushing burden of our National Debt the present commercial difficulties and fiscal embarrassments of the country, as well as the dreadful amount of physical suffering experienced in our manufacturing districts? It has been computed, that the funds which England has expended on wars, would have sufficed to "educate every one of her inhabitants, to build a cottage for every peasant in the

land, to strew the island with comforts, and to make it as the garden of the Lord." In brief, a respectable American writer asserts, that "the vast military and naval establishments of Christendom consume seven-eighths of the income of nations."

But the value of life will be admitted—the demoralizing tendency of war will not be denied—the expensiveness of the practice will be acknowledged; still it will be replied by many—"The evil is irremediable. Man is a fallen being—a pugnacious creature; and until you can change his very nature, wars will necessarily occur." To this it may be rejoined—There exists a vast difference between changing man's moral nature and restraining overt acts prompted by any of his simple propensities. With a perfect cognizance of man's depraved nature, the Divine Author of the Decalogue said, "THOU SHALT NOT KILL." If man had been under any moral necessity to engage in war, he may be assured that the prohibition not to kill would never have been issued.

BILL OF SALE.—SLAVES.—THE LAND.

A few years ago, an American runaway slave was pursued by his former master; he was overtaken by him in one of the New England States, brought before the Court, and claimed as his property. To support this claim, the master produced a bill of sale from the person who sold the slave to him, besides some witnesses to identify the black man. The Judge, "a second Daniel," after a short consideration, said to the Southern planter,—"Sir, you have *not* proved this man to be your property; your witnesses and your bill of sale bear not upon the question before me; and unless you bring me a bill of sale from *our Creator*, made out in your favour, I cannot consider this man *your* property; and therefore I dismiss the case, and charge you no longer to molest this man, or I shall bind you over to keep the peace."

"Well done," said every friend of man; "Well done," will say the greater number of Englishmen, since they have abolished slavery in their colonies. But is there no other thing to which the bill of sale doctrine is applicable?

The land has been created as the sole property of the Creator, for the *use* of man and other creatures; but by violence, robbery, and fraud, some men have usurped it for themselves, and, by unjust claims, deprived others of its use, just as the negroes have been deprived of their liberty. Land is sold, and so are men; but no bill of sale for either has been obtained from Him to whom alone they belong, conseqnently none has ever been produced. Land-holders and slave-holders have *human* bills of sale, which, when righteousness prevails, will be considered equally unjust, and not bearing upon the question of their rights to the property they claim, and which will, therefore, by the righteous Judge, be dismissed from the court of equity.

HUMANITY SOCIETY.

In No. 12 of the *New Age*, we expressed the wish that some of our readers would oblige us by an answer to the question,—What is man's relationship to the animal world?"—which had been proposed at a recent meeting of the Society. We have since received from a correspondent the following communication, to which we call attention, as it contains ideas entitled to very deep reflection.

You ask,—"What is man's relationship to the animal world?" You

want an answer. Why he is their burying-place, for which they repay him by burying him in return. This is the sum and substance of animal consanguinity.

CONCORDIUM REPORT.

In our last number, we gave an outline of our intentions with regard to the printing department of the Concordium, to the garden, general trades, and a school; and stated that we had many things left to say that were to be entered into in this Report; but the signs of progress have enlarged so rapidly since that period, that we must carefully re-examine the whole of our position, for the purpose of determining to what extent it will be necessary to re-organize, and the manner in which this may be best done, to promote the object we have in view—man's elevation as a universal being.

To do this effectually, it will be requisite that we correspond freely with friends who have expressed their readiness to join us, to ascertain the manner in which we can best co-operate; and at an early period we shall explain, through the columns of the *New Age*, the course we propose to adopt.

Our Report for the present month will, therefore, be limited to a brief review of our proceedings, and to replying to some inquiries and suggestions that have been made by correspondents.

Several of our members having left us, to rejoin the competitive state of society, and others being absent to communicate the impressions and feelings that have been caused in them through the operation of the Spirit in the altered conditions in which they have been placed, we have little to notice in Concordium progress, further than that we have published Part III. of the *Letters and MS. Writings of Mr. Greaves;* that the first volume of his writings is also ready, and that we have printed a second and enlarged edition of the *Brief Account of the Concordium*.

We again urge upon our friends the importance of circulating this little tract in the most free manner; and we have reason to believe that the extent to which this has hitherto been done has been productive of very much good.

We have again to record that we have had numerous visitors and inquirers respecting the work we are engaged in, and have every reason to believe that many of them will materially assist our further progress by the information they will be prepared to communicate.

In noticing the retirement of those friends who have left us to rejoin old society, we have the pleasing testimony of every one that he feels his time whilst among us was well spent; and that, whether considered morally, intellectually, or physically, each has cause to rejoice having made the effort to devote himself to the object purposed to be effected.

It may with propriety be asked,—Why then have they left?—and this is a question we desire to anticipate, both that we may truthfully record the past, and that we may prevent those who in future join us from mistaking the mode by which we seek to accomplish the end proposed.

As far as we have ascertained the cause of the retirement of our friends, it has chiefly arisen from two sources—the strictness of the dietary discipline, and the mode in which the government of the establishment is administered.

With respect to discipline, we wish all to understand, that as far as this particular establishment is concerned, there is no prospect of its being relaxed; but on the contrary, we hope ere long so far to have demonstrated, both theoretically and practically, the advantages of simplicity, as to be enabled to take a much higher stand, and receive the cheerful co-operation

of numbers who feel that what the world calls "self-denial," is in reality great good, and must be carried to the greatest extent by those who would be free themselves and aid in conditionating for the emancipation of their fellow men from the vice, crime, and misery, which now everywhere so frightfully abound.

Respecting government, it will be some time before the subject can be well understood; but to us there appears but one course that can be pursued successfully. Unity must always be preserved; and this can only be done by entire submission to those laws which govern the universe, and to such regulations in accordance with them, as we are enabled, in our present imperfect state of being, to frame. We are aware of the difficulty of surrendering the individual will to the universal laws, which is demanded of the pioneers of such an undertaking as we are engaged in, and are always desirous of giving and receiving aid and support in this work; but no greater or more fatal error can be made, than to suppose the government of such associations as Love requires can conform to any of the false modes now established in society. Individuality and selfishness are the main springs of the actions of men, as they are at present organized, and the necessary steps are taken to manifest these in the greatest degree; but our declared intention is to subordinate the individual interest to universal Love and Truth, so that selfishness and personal gratification shall always yield to the deepest convictions of the Universal Spirit.

In this effort, we seek to be assisted by the suggestions of all with whom we are associated, and by those who feel interested in the subject, whether as friends or the reverse; for we often find, that from the remarks of our so-called enemies we derive the greatest advantage. It is, however, necessary to declare, that when these suggestions have been received and carefully weighed, the responsibility of acting on them must fall upon those officially appointed to the various departments, and they must, therefore, have perfect freedom in their respective spheres.

It will be vain to expect unity, unless each individual is free and unfettered in his course; and this freedom is perfectly incompatible with those who are called upon to superintend the central operations of an establishment, or any even the minutest details of its proceedings, being expected to act contrary to those dictates which the Spirit shall suggest to them, after every condition that can be provided has been presented to it.

We are thus explicit in our remarks, as we wish them to be carefully considered, more especially by any who may think of joining us. It will be useless for persons to deceive themselves by the expectation that their peculiar opinions can obtain greater weight than will result from their being calmly and attentively considered. The officers from time to time appointed may have many imperfections—they may not even be the best fitted for their respective positions; but errors of this kind, as well as every other, must be corrected by higher developments of Love and Truth, and not by rude changes, or mental coercion. Each member, whatever may be his position, must learn perfect submission to Love; and when he shall become truly enlovened, he will soon discern the mode whereby he may best promote unity of operation, without possessing nominal power or authority.

In reply to our correspondents, whose suggestions we thankfully acknowledge, and trust we shall continue to be favoured with, although we have to plead an inability to reply to all to the extent we could wish, we insert, under the following heads, our intentions respecting a few of the leading subjects:—

1st. The papers on Association. These are ready to a very considerable

extent for the press, and shall be published as rapidly as the public appear to require them; but this can only be done in due order of progress. *Consequent* association is not the object we seek, although it may become a result connected with that object, namely, *causal* association, or unity with Spirit. We have devoted, at least in intention, ourselves to Love, and are carrying out its dictates in the most truthful manner that our imperfect organisms will admit of. In proportion as we find our conditions improved, by the internal progress of our beings—by the addition of those who are qualified for higher operations—or by our possessing the means of doing more without endangering that unity that must always be preserved, we shall put forward every detail; but until this is the case, we ask for that faith without which all our remarks will be of little avail.

2nd. The enlargement or more frequent publication of the *New Age*. We are pleased to hear our friends asking for this, and no time shall be lost by us in endeavouring to comply with their request; but at present there are many impediments to such a course. The circulation is not yet remunerating; and we do not wish prematurely to carry forward any department that is not self-supporting. If our friends will exert themselves sufficiently to insure a larger demand, they may depend the supply shall not long be wanting. We have the aid tendered us of many able and progressive writers, and hope, at no distant period, to render the *New Age* a universal journal of no mean importance; but in this, as in all other departments, we can only proceed with such conditions as are at our command.

3rd. The publication of deeper views on important subjects. In this particular, we must, to a great extent, consult the tastes and feelings of our readers. Our friends may depend that we shall affirm boldly on many topics that are now but briefly hinted at, as soon as we can do so without too strongly shocking prejudices of long standing; and, in the meantime, we think our friends will find in the writings of Mr. Greaves an ample compensation for any delay on our parts.

4th. The relaxing of our discipline. We have already noticed this subject, when speaking of those members who have left us; but we would here remark, that we shall most cordially assist in the formation of other establishments not so rigid with regard to diet and many other details, and we consider such a course highly desirable as a transition step. We, however, feel ourselves bound to carry out, in the *First* Concordium, what appears to us the highest good. Whilst doing this, any exertion in our power will be at the command of those who would join in more graduated measures; and there are many situations in the neighbourhood of Ham Common that may be advantageously devoted to progressive purposes, without involving at first such an entire change as we are making.

5th. The asking an agreement to the three axioms contained in our papers on Association. Whether these axioms be realities or the reverse, we shall readily forego them, if they can be shown to impede a true submission to universal laws; but it will be for our friends to show us that this is the case. We require some standard around which the parties can rally; and if all can give the same intensive construction to the term Spirit which we conceive in using it, we think there will be little difference of opinion between us. Still, however, the matter is worthy of serious consideration, and we hope our friends will again revert to it, for we shall be sorry to be justly chargeable either with bigotry or fanaticism.

6th. The frequent use of the terms Love and Love Spirit. Here we fear we shall have to oppose the wishes of our correspondents, until we familiarize them with the expressions, for we know no others that will so fully

represent the ideas. Every individual must be love-natured and love-substanced ere he can fulfil the Love law towards God or man; and this can only be when the soul is constitutionally consociated with the Deity as Love. No other term expresses the relationship and union with Spirit, in which man is genetically developed by it. Love development is entirely of another order than light or life development, though the Spirit is the operator in each. We know for a time we may be laughed and sneered at; but for this we are prepared. Universal Love enables us to bear patiently the taunts of those who, for a season, are opposed to us; and we shall hail with delight the time when any who now differ from us are sufficiently under its influence to co-operate with us in the Love sphere.

It is already gratifying beyond expression to the true lover of his species, to see the progress that is daily and hourly being made. The works which we have reviewed, are harbingers of the new advent; and the press generally teems with evidence to show that a new and far higher public opinion is being rapidly formed. Our communications during the past month, through various channels, have been most extensive among all ranks, classes, sects, and parties; and we have great pleasure in recording, that we have found among all, not only in every part of this country, but throughout the civilized world, that changes are occurring far greater than those who are mixed up with the petty details of competitive life have any conception or idea of.

It appears highly probable that submission to Love will soon be rendered by man, and every good will then be provided him; for it is the nature of Love in all conditions to supply every requisite for those in whom it dwells, and to bring every virtuous gift in its train.

SONG.—THE PATER'S ADDRESS TO THE CONCORDISTS.

AIR—'*Scots who ha.*'

THOSE who will by LOVE be led,
Those who will be purely fed,
Welcome to our good brown bread,
Water, pure and free.
Now's the day and now's the hour—
Let's o'ercome the selfish power,
Which concord and joy devour,
And banish slavery.

Who would be the stomach's slave—
Who would beer or brandy crave—
Who flesh, fish, or fowl would have—
And oppressors be?
Why our brothers' woes and pains?—
Why their wives in servile chains?—
Toiling for their pampered veins?—
Soon they shall be free.

Who for LOVE's Celestial Law,
From self-indulgence will withdraw?—
Persevere, you ne'er shall fa'—
Concordists! on with me.
Lay the *selfish nature* low,
Submit to LOVE whate'er you do,
Liberty, without a foe,
Will then your portion be.

Just published, at the Concordium, and by Watson, Paul's Alley; Cleave, Shoe Lane; and Merriman & Phillips, 51, Barbican,

VOL I. of LETTERS and EXTRACTS from the MS. WRITINGS of JAMES PIERREPONT GREAVES. Price 4*s.*, in cloth, gilt lettered.

The writings of Mr. Greaves, which will be brought out as speedily as our general arrangements will permit, will prove a most valuable addition to the Love agencies that are now working throughout society. Few men were ever more truly devoted to Love, and none ever studied more deeply the divine and psychical relations in humanity, or was more strongly natured in the essences which compose those portions of our being. The Letters, as they proceed, will be found to treat of most absorbing and interesting subjects.

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THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

We cannot be blind to the fact that man tries, as long as he possibly can, to accomplish his own ends, and that it is only when self-love, reason, and strength fail him that he submits to the Divine End.

No. 15. Vol. I. MARCH 1, 1844. PRICE 2*d*.

ON ASSOCIATION.—VII.

IT is evident, from what has been already written upon this subject, that until man truly feels his relationship with the universal Spirit, and submits himself in every respect to its laws, any Association that may be formed for promoting this object, will necessarily be involved in pecuniary concerns. We therefore propose to devote this paper to the consideration of the manner in which Funds should be procured, and the purposes for which they will be required.

The subject of Funds, in its most extended sense, includes the procuring of all the conditions requisite for the manifestation of the Spirit in its true order, among which the most prominent will be a number of beings truly consociated with Love and Truth, and these would speedily exhibit the ease with which every thing else would be added to them, by their first submitting themselves to the Triune Law, which reigns throughout the universe, and which supports and preserves all things in exact proportion to their relation to it.

As, however, the term Funds is generally used in reference to money, we shall take it in this its more limited application, and point out, in a suggestive manner, the course we deem it most advisable to be taken.

In the progress of such an Association as the one we refer to, there can be no greater danger of its failure than that which will arise from complicated monetary engagements, and above all, from its being involved in pecuniary liabilities. We would therefore most emphatically say, whatever may be the restriction to progress which it will for a time cause, that the Association must "owe no man any thing, but to Love one another."

This advice was given by one who had the clearest insight into what humanity really is, and it is as applicable to the present and any future period as it was to that in which it was spoken, for whatever may be the apparent advantages of extensive operations, or the securing of conditions not otherwise attainable, these are far more than counterbalanced by the consciousness that there may be the remotest possibility of the parties becoming involved in any of the fluctuations and changes which so much beset the pecuniary transactions of the world generally.

The first great source from which Funds are to be derived is the combined and well-directed exercise of those affections, faculties, and energies which the members of the Association may be gifted with, for the Universal End.

These affections, faculties, and energies are truly the instruments by which the Universe Spirit will effect its own purposes, and we are responsible for the due submission of them, in their truest manner, to the service of that Master by whom they are created; and unless this be continually done, we shall have to suffer the pains and penalties which are affixed to

the infringement of the law in our own beings, and these pains and penalties will increase in severity in proportion as our consciousness becomes awakened and strengthened, for it is again most truly declared "that he who knoweth his Master's will, and doeth it not, shall be beaten with many stripes."

Whatever may be the genius or talent in any individual, it must be strongly borne in mind by each, that they are all related to the primary spirit; and whoever attempts to take part in an Association, to be formed essentially for the purpose of enabling every human being to exhibit, in word and deed, that he is constitutionally based upon the Spirit, must remember always that in doing this he fully commits himself to it in all the consequences, and therefore he will be bound, by the re-engagement thereby made to Love, to use every possible exertion for the advancement of its universal ends. If highly-elevated beings can be found united to Love and Truth, and thereby exerting their influence faithfully, they will not be long without every condition requisite for the most Universal Spirit progress, for "if we seek first the kingdom of GOD and His righteousness, all other things shall be added unto us."

Truly loveful beings will so commit themselves and the things of this world to Love, that they will in no manner abuse them, and whenever this shall be done, it will be found that there is an ample provision, and all the pain, care, and trouble that now exists regarding the manner in which we shall be from day to day supported will vanish away, and we shall see clearly that the only impediment that has ever in reality existed to true happiness, has been in our having diverged from that strict relationship to the antecedent Spirit which is requisite to be preserved if we would render temporal things good to us with respect to *universal* goodness.

The next source from which Funds are to be procured is from the donations and subscriptions of members and friends to the Association.

The Funds to be derived from this as well as every other source, must be entirely voluntary on the part of those who give or subscribe, for Love will accept of no compulsory obligations. We should prefer that every portion of the income of the Association should be derived from the united exertions of the members, and when they begin to approach the unity that will inevitably result from a true relationship with the antecedent, it will soon be manifest that this source will yield an abundant supply; but inasmuch as all things are now in an extremely artificial state, and every thing that exists does in truth pertain to the Universal Pater, whose servants the members of the Association are more especially called upon to become, we think they are bound to accept for its use whatever is freely presented, from whatever quarter it may come. We must, however, observe that we fear far more danger will arise from Funds being too rapidly poured in, than from there not being an adequate amount. It is true that lands, houses, and other conditions will be required; that the preliminary outlay, as it regards the dissemination of the views and progress of the Association will be large; and that at the outset there will be many difficulties to encounter which will not afterwards arise; but we prefer all these being borne with diligent perseverance, for, in proportion as they are surmounted by faithful exertion, will the innate strength and vigour of the members be increased. It is desirable, from the great amount of vice, crime, and misery which now everywhere so frightfully abound, that such an Association should not be impeded in its progress; but we are well assured that a few beings deeply imbued with Love and Truth, and well energised to perform the works assigned to them in Divine order, will not be

suffered long to remain, without every provision which they may be prepared to use, for the universal good.

In speaking of donations and subscriptions, we would revert to the labours of the missionaries and other teachers and expounders of the objects proposed, and would affirm that they should in no instance work for hire, gain, reward, or hope thereof. The attention of every one engaged in the Association proposed should be deeply and intensely fixed upon one single object—namely, the obtaining the highest degree of relationship with the universe centre, and in proportion as this is secured, will he have his confidence strengthened in the procuring of every requisite supply. If there be truth in the axioms of the Association, that one Spirit sustains all things that are sustained throughout the universe, and that this Spirit is indwelling in every being, and acts in accordance with its particular nature or organized form, and the conditions that are presented to it, then may we with safety go upon the causal ground, and be assured that in proportion as we do so, the consequences will be worked out in harmony with the Causer; whereas, if we have not confidence in the Spirit which indited the axioms laid down, or could think of being unfaithful to it, we had much better wait until our convictions are more confirmed, than to be offering to assist those who commence, and thereby dispirit them in a work that will require the highest developments of Love, Light, and Life of any that has yet been undertaken by man.

The third and last source to which we shall at present refer for the procuring of Funds is that of deposits.

The receiving of money on deposit is a step that must be undertaken with great caution; but it is one which, if rightly exercised, will not fail to be of great service both to the advancement of the objects of the Association, and to the interests of the depositors. In receiving money on deposit, which should only be undertaken after the Association is so well organized as to have developed its powers of security to those who wish to advance their capital, care should be taken that the permanency of the arrangements are in no manner jeopardized. To secure this, it will be necessary that every regulation regarding interest, return of principal, and any thing else that relates to the sums that may be invested, shall be left to the justice and integrity of the President and his Council. We are well aware that this proposition will, at first sight, be considered a strange one; but deeper reflection will show that it is necessary for the true progress of the universal work, and that it will ultimately afford the highest security that can be given to all who lend. Whatever may be the delay occasioned by such a course, we at present see no other that is safe; and provided those who associate be well Spirit-associated, they will act in all matters with the justice that results from such a relation, they will not be long in demonstrating to the world generally, the advantages that will arise from avoiding all the trickery, chicanery, and attendant expense, which belongs to human legal securities.

We have now shown, under the three-fold order of personal exertion, donations, and deposits, the mode in which the Funds of the Association may be provided, and we have said a few words respecting the purpose for which they will be required; but this latter portion of the subject is one that involves the whole question of—what are the essential conditions, required for procuring for man that degree of existence on earth to which he is destined? and will consequently require that we enter into the enquiry in all its details. We must, therefore, leave it for the present, and again revert to it in our next number.

We cannot, however, conclude our remarks on the subject of procuring Funds, without again pointing out to all who profess to render any assistance, whether by personal exertion, by donation, or by deposit, that every thing must be done from and for Love. Unless Universal Love be the basis from which every act springs, good results cannot be rationally expected. If selfishness shall at any time predominate in the affairs of the Association, it will indicate there has been a defection from the universe integral law, and this, in proportion to its extensiveness, will destroy the objects contemplated. Relative justice between individuals will certainly follow, if true subordination to the Spirit be first secured, whilst without this there can be nothing like a true appreciation of what rightly appertains to each, and consequently no cheerful performance of duty. Legal and other securities are of themselves evidences of a wrongness of intention among the parties who require them, and a truly universal society will progress in proportion as Justice or Truth carries it above the necessity of using any of these. Love, when fully developed, will soon exhibit such moral actions in its recipients, as shall place them above the necessity of submitting to those trammels and expenses which now absorb the greatest portion of the value that property bears.

VEGETABLE DIET.

WE continue this subject by some further remarks from Dr. Alcott's work, from the

2. *Physiological Argument continued.*

But the chyle which is produced from vegetable aliment is better—all other things being equal—than that which is produced from any other food. For proof of this we need but the testimony of Oliver, and other physiologists. They tell us, unhesitatingly, that, under the same circumstances, chyle which is formed from vegetables will be preserved from putrefaction many days longer—the consequence of greater purity and a more perfect vitality—than that which is formed from any admixture of animal food. Is it not, then, better for the purposes of health and longevity? Can it, indeed, be otherwise? I will say nothing at present, for want of space to devote to it, of the indications which are afforded by the other sensible properties of the chyle which is produced from vegetables. The single fact I have presented is enough on that point.

The best solids and fluids are produced by vegetable eating. On this single topic a volume might be written, without exhausting it, while I must confine myself to a page or two.

In the first place, it forms better bones and more solid muscles, and consequently gives to the frame greater solidity and strength. Compare, in evidence of the truth of this statement, the vegetable-eating millions of middle and southern Europe, with the other millions who, supposed to be more fortunate, can get a little flesh or fish once a day. Especially, make this comparison in Ireland, where the vegetable food selected is far from being of the first or best order; and whose sight is so obtuse as not to perceive the difference? I do not say, compare the enervated inhabitant of a hot climate, as Spain or Italy, with the inhabitant of England, or Scotland, or Russia, for that would be an unfair comparison, wholly so; but compare Italian with Italian, Frenchman with Frenchman, German with German, Scotchman with Scotchman, and Hibernian with Hibernian.

In like manner, compare the many millions of Japanese of the interior,

who subsist through life chiefly on rice, with the few millions on the coasts who eat a little fish with their rice. Make a similar comparison in China and in Hindostan. Notice, in particular, the puny Chinese, who live in southern China, on quite a large proportion of shell-fish, compared with the Chinese of the interior. Extend your observations to Hindostan. Do not talk of the effeminate habits and weak constitutions of the rice and curry eaters there—bad as the admixture of curry may be—for that is to compare Hindoo with other nations; but compare Hindoo with Hindoo, which is the only fair way. Compare the porters of the Mediterranean, both of Asia and Europe, who feed on bread and figs, and carry weights to the extent of eight hundred or one thousand pounds, with the porters who eat flesh and fish and oil. Compare African with African, American Indian with American Indian, nay, even New-Englander with New-Englander; for we have a few here who are trained to vegetable eating. In short, go where you will, and institute a fair comparison, and the results will be, without a single exception, in favour of a diet exclusively vegetable. It is necessary, however, in making the comparison, to place *good* vegetable food in opposition to good animal food; for no one will pretend that a diet of crude, miserable, or imperfect, or sickly vegetables will be as wholesome as one consisting of rich farinaceous articles and fruits; nor even as many kinds of plain meat.

The only instance which, on a proper comparison, will probably be adduced to prove the *incorrectness* of these views, will be that of a few tribes of American Indians, who, though they have extremely robust bodies, are eaters of much flesh. But they live also in the open air, and have many other good habits, and are healthy in spite of the inferiority of their diet.

But perfect physically, as they seem to be, and probably are, examine the vegetable-eaters among them, of the same tribe, and they will be found still more so.

In the next place, the fluids are all in a better and more healthy state. In proof of this I might mention in the first place that superior agility, ease of motion, speed, and power of endurance which so distinguish vegetable-eaters, wherever a fair comparison is instituted. They possess a suppleness like that of youth, even long after what is called the juvenile period of life is passed over. They are often seen running and jumping, unless restrained by the arbitrary customs of society, even in advanced age. All this could not happen were there not a good state of the fluids of the system, conjoined to a happy state of the solids.

The vegetable-eater, if temperate in the use of his vegetables, and if all his other habits are good, will endure, better than the flesh-eater, the extremes of heat and cold. This power of endurance has ever been allowed to be a sure sign of a good state of health. The most vigorous man, as it is well known, will endure best both extremes of temperature. But it is a proof also of the greater purity of his solids and fluids.

The secretions and excretions of his body are in a better state; and this, again, proves that his blood and other fluids are healthy. He does not so readily perspire excessively as other men, neither is there any want of free and easy perspiration. Profuse sweating, on every trifling exertion of the body or mind, is as much a disease as a habitually dry skin. But the vegetable-eater escapes both of these extremes. The saliva, the tears, the milk, the gastric juice, the bile, and the other secretions and excretions—particularly the dejections—are as they should be. Nay, the very exhalations of the lungs are purer, as is obvious from the breath. That of a vegetable-eater is perfectly sweet, while that of a flesh-eater is often as offensive as the smell of a charnel-house. This distiction is discernable even

among the brute animals. Those which feed on grass, grain, &c., have a breath incomparably sweeter than those which prey on animals. Compare the camel, and horse, and cow, and sheep, and rabbit, with the tiger, (if you choose to approach him,) the wolf, the dog, the cat, and the hawk. One comparison will be sufficient; you will never forget it. But there is as much difference between the odour of the breath of a flesh-eating human being and a vegetable-eater, as between those of the dog and the lamb. This, however, is a secret to all but vegetable-eaters themselves, since none but they are so situated as to be able to make the comparison. But, betake yourself to mealy vegetables and fruits a few years, and live temperately on them, and then you will perceive the difference, especially in riding in a stage-coach. This, I confess, is rather a draw-back upon the felicity of vegetable-eaters; but it is some consolation to know what a mass of corruption we ourselves have escaped.

There is one more secretion to which I wish to direct your attention, which is, the fat or oil. The man who lives rightly, and rejects animal food among the rest, will never be overburdened with fat. He will neither be too corpulent nor too lean. Both these conditions are conditions of disease; though as a general rule, corpulence is most to be dreaded; it is, at least, the most disgusting. Fat—I repeat it—is a secretion. The cells in which it is deposited serve for relieving the system of many of the crudities and abuses, not to say poisons, which are poured into it, cheated, as it were, in some small degree into the blood, secreted into the fat cells, and buried in the fat to be out of the way, and where they can do but little mischief. Yet, even here, they are not wholly harmless. The fat man is almost always more exposed to disease, and to *severe* epidemic disease in particular, than the lean man. Let us leave it to the swine and other kindred quadrupeds, to dispose of gross half-poisonous matter, by converting it into, or burying it in fat; let us employ our vital forces and energies in something better. Above all, let us not descend to swallow, as many have been inclined to do, besides the ancient Israelites, this gross secretion, and reduce ourselves to the painful necessity of carrying about, from day to day, a huge mass of double-refined disease, pillaged from the foulest and filthiest of animals.

Vegetable-eaters—especially if they avoid condiments, as well as flesh and fish—are not apt to be thirsty. It is a common opinion among the labouring portion of the community, that they who perspire freely, must drink freely; and yet I have known one or two hard labourers who were accustomed to sweat profusely and freely, who hardly ever drank anything except a little tea or milk at their meals, and yet were remarkably strong and healthy, and attained to a great age. One of this description, (F. L., of Hartford, Conn.,) is now about eighty years of age, and bids fair to live ten or twenty years longer. How the system is supplied, in such cases, with fluid, I do not know; but I know it is not necessary to drink perpetually for the purpose; for if but one healthy man can dispense with drinking, others may. The truth is, we seldom drink from real thirst. We drink chiefly either from habit, or because we have induced a morbid or diseased thirst by improper food or drink, among which animal food is pretty conspicuous.

I have intimated that, in order to escape thirst, the vegetable-eater must abstain also from condiments. This he will be apt to do. *It is he who eats flesh and fish, and drinks something besides water, who feels such an imperious necessity for condiments.* The vegetable and fruit eater, and water-drinker, does not need them.

It is in this view, that the vegetable system lies at the foundation of all reform in the matter of temperance. *So long as the use of animal food is*

undisturbed and its lawfulness unquestioned, all our efforts to heal the maladies of society are superficial. The wound is not yet probed to the bottom. But, renounce animal food, restore us to our proper condition, feed us on fruit and farinaceous articles, and our fondness for excitement and our hankering for exciting drinks and condiments will, in a few generations, die away. Animal food is a root of all evil, so far as temperance is concerned, in its most popular and restricted sense.

The pure vegetable-eaters, especially those who are trained as such, seldom drink at all. Some use a little water with their meals, and a few drink occasionally between them, especially if they labour much in the open air, and perspire freely. Some taste nothing in the form of drink for months, unless we call the abundant juices of apples and other fruits, &c., by that name—of which, by the way, they are exceedingly fond. The reason is, they are seldom thirsty. Dr. Lambe, of London, doubts whether man is naturally a drinking animal; but I do not carry the matter so far. Still I believe that ninety-nine hundredths of the drink which is used, as now used, does more harm than good.

He who avoids flesh and fish escapes much of that langour and faintness, at particular hours, which others feel. He has usually a clear and quiet head in the morning. He is ready, and willing, and glad to rise in due season; and his morning feelings are apt to last all day. He has none of that faintness between his meals which many have, and which tempts thousands to luncheons, drams, tobacco, snuff, and opium, and ultimately destroys so much health and life. The truth is, that vegetable food is not only more quiet and unstimulating than any other, but it holds out longer also. I know the contrary of this is the general belief; but it is not well founded. Animal food stimulates most, and as the stimulus goes off soon, we are liable to feel dull after it, and fancy we need the stimulus of drink or something else to keep us up till the arrival of another meal. And, having acquired a habit of relying on our food to stimulate us immediately, much more than to give us real, lasting, permanent strength, it is no wonder we feel, for a time, a faintness if we discontinue its use. This only shows the power of habit, and the over-stimulating character of our accustomed food. Nor does the simple vegetable-eater suffer, during the spring, as other people say they do. Nor, lastly, is he subject to hypochondria or depression of spirits. All is cheerful and happy with him, even then. He is always lively and cheerful; and all with him is bright and happy. As it has been expressed elsewhere, with the truly temperate man it is "morning all day."

The system of diet in question greatly improves, exalts, and perfects the senses. The sight, smell, and taste are rendered greatly superior by it. The difference in favour of the hearing and the touch may not be so obvious; nevertheless, it is believed to be considerable. But the change in the other senses,—the first three which I have named,—even when we reform as late as at thirty-five or forty, is wonderful. I do not wish to encourage, by this, a delay of the work of reformation; we can never begin it too early. Infancy is the period to reject all unnatural food, to be continued till death.

Vegetable diet favours beauty of form and feature. The forms of the natives of some of the South Sea Islands, to say nothing of their features, are exceedingly fine. They are tall and well proportioned. So it is with the Japanese and Chinese, especially of the interior, where they subsist almost wholly on rice and fruits. The Japanese are the finest men, physically speaking, in Asia. The New Hollanders, on the contrary, who live almost wholly on flesh and fish, are among the most meagre and ugly of the

human race, if we except the flesh-eating savages of the north, and the Greenlanders and Laplanders. In short, the principle I have here advanced will hold, as a *general rule*, I believe, other things being equal, throughout the world. If it be asked whether I would exalt beauty and symmetry into virtues, I will only say that they are not without their use in a virtuous people; and I look forward to a period in the world's history, when all will be comparatively well formed and beautiful. Beauty is exceedingly influential, as every one must have observed who has been long in the world, at least, if he has had his eyes open; and it is probably right that it should be so. Our beauty is almost as much within our control, as a race, as our conduct.

AMERICAN CONVENTION.

WE have received, through the favour of a private correspondent, an account of a most highly interesting convention, held at Boston, U. S., the last week in December, 1843, of which we extract the following account, partly from the letter of our correspondent and partly from the columns of the *Liberator*:—

"Several 'Associations' have been formed in this country within the last five years, as experiments by which to solve, if possible, the great problem of social co-operation; and others are in process of formation. Many conventions have been held in various parts of the free States to investigate the subject, and these have been generally well attended, and of a highly interesting character. One was held in this city last week, which was numerously attended each day by as intelligent, respectable, virtuous, and philanthropic persons as we ever saw convened together: and more interesting meetings we never witnessed for any purpose whatever. It was a 'four days' protracted meeting,' but notwithstanding the numerous sessions of the Convention, probably not more than one out of ten spoke, who would have been glad for an opportunity to give utterance to their thoughts and feelings, and who were qualified to speak to edification—so abundant was the talent convened on that occasion.

"The various 'Associations' in this State were ably represented by those who were identified with them:—that at Northampton, by George W. Benson, David Mac, and James Boyle; that at Hopedale, by Adin Ballou and D. S. Whitney; that at Brook Farm, West Roxbury, by George S. Ripley, Charles A. Dana, and C. List. John A. Collins appeared in behalf of the Skaneateles 'Community,' which is essentially different from any 'Association.' Albert Brisbane and William H. Channing of New York, advocated the views of Charles Fourier—the former without modification.

"How could a meeting fail to be interesting, where minds like these were called into earnest activity? In many important points, the several speakers were in perfect agreement; on some, perhaps not important, they disagreed; on a few which were deemed of vital consequence on both sides, they were widely divided. Mr. Collins stood alone in the advocacy of his peculiar views, though there were probably some in the audience who embraced them. These he defended with great ingenuity, readiness, and eloquence. He attempted to vindicate the doctrine of philosophical necessity, his deduction from which was, that no man is responsible for his thoughts, his opinions, his belief, or his acts; that all men do as well as they can in the circumstances under which they are placed; that society is the great dragon of iniquity, who is guilty of all the crimes that are perpetrated, and not the people in their individual capacity; that no one is deserving of

praise or blame for what he does. He argued that *no man can justly claim a right to individual property, either in land, houses, cattle, or anything else; that no one has any more right to the productions of his own brains or hands, than any other person; that 'love-relations' require that all property should be held in common; that all buying and selling is selfish and sinful; that it is wrong to take animal life or eat animal flesh.*

From these views every other speaker dissented. It was fatalism to say that no man is responsible for his conduct, and a doctrine which would gratify corruption and profligacy universally. The root of evil was in the heart of man, and not in external circumstances, though these often operated disastrously on the manners and morals of the truly unfortunate. As the Apostle James said—'Every man is tempted, when he is drawn away of his own lust. From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?' And as Christ said—'Out of the *heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

"This question of social re-organization is evidently destined to produce a great sensation in the country, if nothing more. We have been able as yet, to examine it only superficially. Of Fourier's plan, we know nothing accurately, though we intend to give it a full and speedy examination. Of one thing we feel certain: an internal regeneration must precede the external salvation of mankind from sin and misery. The chief obstacles to the success of these communities or associations will lie in the breasts of their members, and not in the present state of society. If they will dwell together in love, having the same mind that was in Christ Jesus, they will surely prosper. If they attempt to walk by sight, and not by faith, they will perish. No theory or plan of association can save them from themselves, though it may aid them in the work of human redemption."

Thus far from the *Liberator*, our correspondent says, Mr. Garrison's account of the spirit which animated the meetings, and their general character, is, on the whole, a fair one. There was much enthusiasm, intelligence, and public spirit manifested, and the meetings were conducted with an order and general propriety which is rarely, if ever, witnessed at miscellaneous assemblages in England. I presented the views embodied in the propositions which I enclose you, and found attentive listeners for the all-embracing truths that I was the instrument to declare. I was also glad to find that they produced a thrilling response in the breasts of some persons of no mean note, and I am glad to inform you that the substance of what I put forth to the ear at the Convention, will be presented to the eye, at Boston, in the *Liberator*, and, at New York, in the *Present*.

The following are the Propositions:—

Set No. 1.

1. One eternal illimitable Love-spirit pervades and governs all things in the heavens and on the earth.

2. Evil is a selfish misapplication of the divine government, and will cease when man passively submits to be Love-governed. Evil, in other words, is hate, Satan, or the devil.

3. The institution of property is a contrivance of the devil to set itself up, by teaching men that there is no Providence, no kind Father to supply their wants, and leading them to depend wholly upon their own works, disregarding the inward promise that labour and toil shall cease, and that all men shall participate to satiety in the free unpurchased bounty of the Creator.

4. The worst form in which the institution of property can exist, is

where individuals, obeying solely the Satanic impulse to live only for themselves, and be without God in the world, retain all the things they produce, or can obtain possession of, for their own use, convenience, and comfort, denying all right, on the part of others, to enjoy, or share with them. This form of the institution is known under the name of private property.

5. The next shape in which the demon of property misapplies Divine Power to quit its strongest hold, namely, individualized possession, appears is in the assemblages of human beings, or associations, the members of which share only with each other, excluding from the sphere of their beneficence all else of the brotherhood of man. Let it be declared, that associated possession is but another form which selfishness takes to maintain its dominion in the human heart, to avoid that annihilation which, it knows will, ultimately, be its doom.

6. Evil or hate is weak, and Love is mighty whence issues the aspiration that human interests should be ONED, that no individual interests, that no combination of interests, less than the whole, should represent Divinity; but no theory of a combination for *self-dependance* can stand, though it includes the whole human race, no such scheme can be made permanently actual before the Love-Spirit's declaration—that ITS working is all-powerful, ITS providence all-careful, ITS beneficence is all-sufficient for every human being. Let it me made known to all that selfishness and war, poverty and crime, ignorance and offence shall never cease; that man shall not attain his full stature, nor achieve his noble destiny, until every form of property be abolished and abandoned, and that this consummation will not be achieved, until the earth has been brought into that state when its free and spontaneous growth shall satisfy every want and minister to every appetite.

Set No. 2.

1. Man is a compound result, spiritually born of God, an emanation from the Love-spirit; bodily, the offspring of Satan, whilst immaterially he is both a creation of the Love-spirit, and partially a servant of the devil. He is spirit, soul, and body.

2. Man is made one with God, or continues a servant of the devil, according as his soul inclines to the Universal or Diversal nature; he is, at all times, that which in his soul he has determined to be, subject to the limitations imposed upon him. He becomes the child of God or minion of the devil, according to the resolution of his will to submit to good or evil.

3. The Love-spirit, with whom is all power, knowledge, and goodness, promises eternal rest to the soul which shall obey it and keep its commands. The spirit of hate has no temptations to offer besides a temporary dominion over external things; all that concerns man, both in this life and that which is to come, is involved in his choice of enlovened being or power over self-creations.

THE HYPOTHESIST.

THERE is a class of people who theorise and talk very prettily about the glorious results that would follow "if"———. They tell you, for instance, that courts of justice would be instantly superseded "if" either men would cease from contending; or "if," throwing their whole soul into benevolence, they would more will to give than take; or, finally, "if" they would accept an [illegible]on of peaceably disposed neighbours. And so, moreover, they [illegible]nts would be no longer necessary for the suppression

of crime, "if," mark that word! we would only take the few erring men amongst us and treat them in a moral manner. It would be well indeed to know, if any teacher can instruct us, why we do not just now so treat these erring ones. Methinks that government offers no impediment to your just action in this respect. Methinks, on the contrary, that these alarmed pale-faced executives would thank you greatly could you only eliminate for them, were it but in one narrow district, something like order out of the commingled chaos of Becca Riots, Repealism, Anti-Corn law agitation, "fundamental facts" philosophy, and five-point Chartism. Could you but do this thing for us! Aye there's the rub. This one little thing that is required of you, my wisely hypothesing brother, is just what you *cannot* do. About the same faith that entertains the possible restoration of these aforementioned wonders, leads us to think that you also, quiet, docile, peace-loving citizens, would act towards them, how divinely could ye.

And neither will you be much helped by any such theories, I fancy;—hissings, whizzings, and splutterings of escaping steam. Were it not somewhat better, if a mechanic might suggest, that this same steam should be treasured up for use and made *facts*. For my part, I see not so clearly how you will treat morally these assumed wonderers, I see not that you treat them now either better or worse than they treat you. They sin, if we must say so, in *violating* you, in *making* conventionalities. The earth, man's heritage, you have taken to yourself and heirs for ever, and these trespassers on your lands are merely Protestants that have foresworn all such "indulgence sales." You, worthy, peace-loving, authority-loving, devout citizens, have subscribed together and builded a church, and hired your sittings, and if a stranger enters, politely bow him out and ask, "has he not mistaken the pew." And in the mean-time pewless, seatless Rabble, jumps helter-skelter over your grave mounds during divine service, laughs at your religious rites, and declares Respectability's preaching to be all hypocrisy. And in some sense Respectability is the parent of Rabble. For see I not in the congregation an elegant youth of fair promise, on whom a beautiful maiden smiles; he joying in her love. And when sweet babes cluster about them with wants innumerable, then toileth the father with anguish often, and at length faileth, and finds a home in a prison. Is it then, sober Respectability, that thou succourist him? Is it thy religion to give him of thy substance that he may again try to live? No! the very church turns against him, and he is lost. Whither shall he go? Rabble rejecting him, he must find refuge in death. But he shakes hands with Rabble and becomes of it. On this account I will not objurgate thee Respectability, for it appeareth not as yet how thou canst do better, unless indeed thou canst BE better, and better being comes of growth, and growth of the underlying spirit and its conditions. I need not warn thee that thou canst not by taking thought add to thy stature; for the spirit and its conditions are above thee, and beneath thee, and about thee, and connect thee with the surrounding, not as thou choosest and thinketh, but by the necessity of thy being, from which thou shalt not escape. So that thou shalt theorise, Respectability, thou shalt still do as now until the growth of thy nature requires new action.

So that on the whole it is matter of suspicion whether Rabble is more lawless than Respectability, if they be judged in the light of truth; and whether the conversion of the latter is not equally difficult with that of the former.

The problem of society, however, is not, as it seemeth to me, to be so dealt with. We will not require any high pressure morality of demoralised

man. We will not expect any very harmonious chords from untuned instruments. And neither will we preach much, earnestly and very long, upon what sweet tones would come from you "if" you were but in tune. But we will be simply frank with you and with ourselves, and acknowledge that we are miserable sinners; or, if it pleaseth you, that we are "positively damned." And yet we will entertain the faith, for somehow it inhereth in us, that even damnation hath its place, struggling, earnest, insabbatic place in the world; and in good courage, even so will we outwork our destiny. I tell thee what my striving, starving brother, I will not expatiate to thee on the luxuries of wealth, and the elegances of ample means; but I will even now cheer thee on just where thou standest. Confounded there in the midst of chinking chisels, cracking saws, and loud-sounding anvils, I say to thee work out thy destiny among them, if it must be so. Earn for thyself one crown piece, and that shall purchase thee a day's leisure on which I will explain to thee how thou shalt earn *many* crowns, and stand no longer *confounded* among anvils, hammers, saws, and chisels.

That which I will reveal to thee is what thou canst do, starting from thy present damnation-point, and thousands of others with thee. Thou shalt live a sublime life indeed—*but not yet*. Thou hast not the art to dispel by any magic, however potent, the mists from your hazy atmosphere, and the impregnant miasma from the damp marshes. Nor can you just now, as I see, equilibrate the too hot and too cold climature, till which you shall hardly know what true health is, either physical or spiritual; for it is axiomatic, as I think, that nothing is perfect until all things are. Of which sublime life, therefore, when we are sublime, will we not historise all true things? But in the mean time we will just earn that one necessary crown piece, and hold discourse together, and elucidate how the condemned one shall escape from the wrath, without which even the elect, as I take it, shall not be really and totally happy.

There is much virtue in a crown-piece; for without it, if the prophet may be believed, no harsh jarring instruments shall be made to utter pleasant combinations of sweet sounds.

To one other point, moreover, let our Hypothesist be referred, for he addresses thee, my brother, most often as a man, and would have thee esteem thy restoration as an individual fact. Aye, truly, and thou *art* a man; but thou art also among men, and on earth, with a liquid damp atmosphere about thee, and hot sun-fires and cold ice-clouds above thee. These war for ever. Earth sneers back heaven's warmth—heaven hurls the thunderbolt to scathe the bosom from whence it sprang. Thou art in this strife of elements. And then the evil eye is upon thee. I would not that a dark soul should glare upon me. I have heard of sun strokes that have maddened a man. I have *felt* soul strokes that have inflicted deep wide gashes in the warm heart, when the gush of life was well nigh unstanchable. And this in God's universe, from which no pinions can wing thee. Creation all groaneth.

When, then, shalt thou be happy? When thy fellow-man is happy; when the elements, the world, and the heavens are all harmonized. Till then thou shalt either not sympathise, or in sympathy groan; for restoration is not to be believed in as simply isolate, but as an universe fact, the one "Perfect" being impossible until all are perfect. Proceed, however, with thy destiny, harmoniously united to the Spirit of Progress; but, above all things, shalt thou most blissfully rejoice when the millions join with thee. and actionally chant the same songs in honour of Art, Liberty, and Love.

H. G. W.

REVIEWS.

The Precursor of Unity, No. 1, *price* 6*d.* Metcalfe, Poultry.

We hail with much pleasure the appearance of this periodical, edited by a clergyman of the Church of England, as another indication of the progress that is being made in the diffusion of co-operative principles. The plan advocated is that of Fourier, but we are led to hope, from the perusal of the introductory address, that the Editor will soon see that the claims of capital, talent, and labour, even when taken at their highest value, bear a very small proportion to the whole subject on which he has entered.

We are far from wishing to damp the energy with which any labourers enter into the vineyard of love and truth, but we would have all bear in mind, that the withdrawal of a want is far more valuable than its more ready gratification, if it be not good that it should be gratified; and we feel assured that, ere long, numbers will be convinced that their well-being morally, intellectually, or physically, can only be secured by a denial of many things which are now vehemently clamoured for by the self-indulgent nature.

The study of the divine laws, or the experience of good and wise men in all ages and climes, both alike determine that peace can never be secured so long as fear exists with respect to physical supplies. Temperance, in its most extended sense, must rule, if Love obtains its true position, and when this is the case, capital, talent, and labour will readily conjoin and need no arrangements for their remuneration, for Love will provide abundantly every thing that is good for man.

We make the following extracts from the introductory address, and are glad to see the extent to which the Editor is already progressed in the universal sphere:—

"The same Almighty finger that once inscribed the law upon the tables of stone, amid the awful accompaniments of the storm, the fire, the earthquake, and the trumpet-peal, has written on the 'fleshly tables' of our hearts and consciences a law, whose infraction or neglect involves a tempest more fierce than the contest of the elements, a trembling more fearful than that of the earth, and a voice of reproach more thrilling than that of the trumpet; and the sum and substance of that law is, that we love God and our neighbour for his sake. The struggle of self-interest, and the march of ambition, engendered by the false and antagonistic institutions of society, may succeed for a time in drowning the still small voice which bears testimony to the holiness and excellence of the Universal Law of Love and protests against its violation; but, even with the world in general, the common consent is *theoretically* in its favour, whatever the common *practice* may be, and there are moments in the life of every transgressor against it, when that voice rings fearfully through the secret recesses of his inmost soul, and silences the vain excuse with which he would attempt to answer it, 'Am I my brother's keeper?' with the reply 'Thou art, and his sufferings and his blood will God require at thine hand.'

"The Love which we profess, and trust we feel, for our fellow-creatures and fellow-christians, naturally makes us alive to the calamities which oppress them, and of the existence of those calamities we do not anticipate the raising of a doubt. Should, however, any, in spite of the many and fearful representations of the condition of the working classes in our large towns, and even in many of our rural districts, remain incredulous on the subject of human suffering, we should recommend them to do as we have done, to go among the dwellings of the poor and inspect their condi-

tion, and they will find enough there to put their scepticism to the route. Hunger, cold, nakedness, and starvation will stare them (as they have stared us) in the face; and their souls, if they have any feeling left, will be wrung with sadness at the extent of the misery they will witness, and at the hopelessness of its relief by any of the ordinary means and appliances at the disposal of society."

The Hand-book of Hydropathy, for Professional and Domestic Use; being the Result of Twelve Years' Experience at Grafenberg and Freywaldan, by Dr. J. Weiss. London: Jas. Madden and Co. 1844.

WE have much pleasure in noticing this work as one of sterling merit. It is written for instruction in the water-cure treatment, theoretically and practically. The author sets forth the subject in a plain and practical manner for the use of all; there are no persons who may not benefit by it, except it be those who have happily found the art of prevention of disease, and therefore require no curative process. We cannot do better than quote from his first chapter on Hydropathy the following, and leave it to the certain success it so deservedly merits:—

"Hydropathy, as history teaches us, is by no means an invention of modern times. In the remotest and darkest ages of antiquity, water served probably as the exclusive beverage of man, and as the sole purifier of his skin. Water, moreover, was the chief remedy which the intuitive instinct of man suggested to him in all prevalent diseases. As long as man was acquainted with no other remedies for these purposes, and as his mode of life was in accordance with Nature, he remained healthy and strong, and attained a high degree of longevity. With the progress of time, artificial (mostly warm) beverages and baths, stimulating food more flattering to the palate, assumed the place of cold water and cold ingesta, and the inevitable results of this luxurious mode of life soon made their appearance. Debility and diseases of all kinds now superseded the sense of health and comfort which was experienced before. By this unnatural and extraneous influence, the irritability of the nervous system was augmented—disturbances of the digestive organs, of all the functions of the mind, and the whole animal economy, were created—whilst medical men and the unlearned strove to remove these evils, to restore the equilibrium of the system, by a further encroachment upon Nature, and were forced for this purpose to have recourse to stimulating means. But all these remedies were found inefficient, or became inadequate to the purpose, when they subsequently lost their influence on a body accustomed to their use, and the faculty was obliged to invent new remedies, which were administered to the patients in a variety of ways, in smaller or larger doses, or diversified in their composition. In this manner the number of medicines increased from year to year, so that we need not be astonished at the great and flourishing extent of the materia medica of the present day. System followed upon system, because none answered our expectations or our hopes; error made way for error in the practice of medicine as man digressed from the laws of Nature. More pernicious than the errors in the healing art are the consequences of the indulgences and dissipations of man. The medical man is called upon to produce an instant cure, or to afford temporary relief, and is forced to resort to powerful remedies to alleviate the torments produced by an unnatural mode of living, for no other purpose than to smooth the way to fresh indulgences and its consequences, excesses which are again repeated without intermission, until no remedy is left, no method remains which could alleviate suffering for one day, much less for a more lengthened period. Then follow the complaints, as a matter of course, of the inefficacy of all methods of treatment without exception.

"At no time have men of merit and experience been wanting in the faculty who have sought, by word and deed, to put a limit to this unnatural mode of life, who have attempted to recal the use of cold water as a dietetic and therapeutic from the disuse and oblivion into which it had sunk. Many were the cures effected by these means. In the history of medicine we can, therefore, refer to no epoch where Hydropathy has not, for a short period at least, played an eminent and honourable part. If we attempt to fathom the reason why cold water, notwithstanding its therapeutic effects in most diseases, and its merits as an article of diet, should have fallen into disuse and oblivion, we shall always stumble upon an unnatural mode of life pursued by man, and errors in the practice of medicine. The cause of this disrepute has been laid *solely to the charge of medical men, but without justice.* Do we not find in all ages, down to the present time, a number of medical men (names well known) who have sought with indefatigable zeal, and under many sacrifices, to restore cold water to the rank it deserves, and to *lead us back to our original and natural mode of life?*"

CONCORDIUM REPORT.

Our account of progress will again be limited to those minor matters which relate to our present position; and from our limited numbers and the continued absence of some of our friends who are disseminating the love and truth which has been maifested to them, the remarks we have to offer will be necessarily brief.

We have been proceeding in the printing department with the Letters and MS. Writings of Mr. Greaves, and have prepared a small work on Vegetable Diet from the writings of Dr. Alcott; but neither are in a sufficiently advanced state to allow us to declare them ready for the present month.

The weather has, to some extent, impeded our garden operations; but on the whole, for the season of the year, the appearance in this department is far more favourable than usual; and from the genial weather which has for the last few days succeeded the snow and frost we have previously had, the change having come gradually, we anticipate an early spring; and the feelings which accompany a return of the warmth of the sun, will, we trust, render us better recipients of the Divine Spirit of which that luminary is the type.

We have received many complaints that difficulty attends the procuring of the *New Age* and many other of our publications, and have taken steps as far as possible to overcome it; but shall feel obliged if our friends will continue to forward us the particulars wherein this has not been effected, and that they will, at the same time, suggest the mode by which, in their opinion, it may be most readily done.

We have this month commenced printing some copies of the *New Age* on a thinner paper, that will allow of their being transmitted through the post with a single stamp; and shall be happy to forward them regularly on the day of publication, direct from the Concordium, to all who prefer this mode of receiving them. The charge, if so forwarded, will be three shillings annually, whilst it remains a monthly periodical; and this amount can be forwarded addressed to the Editor, at the Concordium, in postage stamps. We shall also be happy to forward Motto Wafers to any parties who require them, through the post-office, on receipt of the necessary instructions and payment as before mentioned.

The accounts of the manifestations of Love and Truth which reach us from all quarters are of the most cheering character, and show that the advent of a higher destiny for man is rapidly approaching. Our readers will, we have no doubt, peruse with interest the account of the American Convention inserted in another portion of the *New Age*; and we have pleasure in stating that although the progress may be less publicly demonstrated, yet the indications of it that have reached us with regard to our own country and the continent, are no less sure and certain. What is required of the agents of Divine Love is their more perfect and entire submission to its dictates, and they will in due time be energized for activity in those duties which will be their portion. In the meantime the work of preparation is going nobly on; the investigations into the causes of the evils that exist are becoming daily more and more searching; and it is evident that even among the high and mighty ones of the earth, those who have hitherto deemed themselves all powerful, or the direct representatives of the Almighty, the impression is now being strongly made, that one Spirit creates, sustains, and modifies all existences; that this spirit is eternally manifested throughout the universe in a three-fold order of love, light, and life; and that it is indwelling in every being, and acts in strict accordance to its r ticular nature or organized form, and the conditions presented to it.

HUMANITY AND SLAUGHTER.

As Phœbus came peeping from out the blue main
To fling his bright mantle o'er mountain and plain,
Entranced with his glories resplendent I stood
Near a silvery brook on the skirts of a wood;
All nature was wrapt with rich beauties serene,
And I bless'd the Creator and gaz'd on the scene.
The clouds, cloth'd in scarlet, and purple and grey,
Reflected bright gold on each dew-spangled spray.
Wild zephyrs came forth for to welcome the morn,
The violet and primrose peep'd under the thorn;
The sweet feather'd choristers rose at the sight,
And carol'd their lay to the infinite Light.
The frisking young rabbit and sweet humming bee
Proclaim'd that all nature was happy and free.
I saw the meek sheep o'er the mountain far stray;
I saw the young lambkins so happy and gay,
And a feeling of sadness came over my brain,
As I thought of these innocents doom'd to be slain.
In sadness I turn'd from the scene where I stood,
And seated myself in the deep tangled wood,
I thought of the slaughter-house glutted with gore,
Where humanity shudders and halts at the door;
And I thought of the butcher with feelings so cold
That he murders a lamb for the sake of vile gold.
And I said, how can man hope his Maker to please
When by eating he sanctions such actions as these,
While God in his being so lovely and pure
Hath promised that water and bread shall be sure.—JOSIAH THOMAS.

THE BAPTIZED.

TIME was when holy men were wont
To fill each morn the sacred font,
And, plunging in the lucid streams,
Absterge the night's collected steams;
Each day to God afresh baptized
The sacred rite they duly prized.
'Twas sweet to them, at early dawn,
To take the temper of the morn;—
For trees, perspiring from their sleep,
Their forms in dewy vapour steep;
And summits peaked and level plains
Invite the heaven-descending rains;
And Phœbus, too, in sportive mood,
Pours o'er the heaven a golden flood;
Removes the mantle of the night
And bathes the world in streams of light.
What dreamy creedists only saw
As form, was their diurnal law.
In air and light their bodies braced,
In streams all stains corrupt effaced,
Not only *seemed* they pure to be,
Their inward Life was Sanctity.
It poured upon them like a flood,
And in the bath of God they stood.
In chastening virtue they confessed
Love's *waters rolled* within their breast.
From Heaven and Nature's baptistry
May I again such good men see!—H.G.W.

MERCY.

THE voice of Mercy to the stony heart,
Insensible, unconscious of its charm,
Can naught of gratitude or joy impart,
Or touch the deadened soul with heavenly balm.

But when the quickened spirit hears that voice,
Its influence dispels each dread alarm;
It makes the long-desponding soul rejoice,
And fills the bosom with a holy calm.

It makes a love the thoughtful only know:
It yields a hope by Saints alone possest:
It gently wounds, the while it heals the woe,
That lay the deepest in man's troubled breast.

Sweet voice!—more sweet to every central soul
Than dulcet tones of music's lenient art,
Still speak to me, while life's swift moments roll,
And gently vibrate on my languid heart.

Alcott House, Ham, Surrey. Published by J. Cleave, 1, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

"Impure bodies the more they are nourished the more are they hurt; for the nourishment is putrified by the vicious secretions of the body."—*Hippocrates.*

No. 16. Vol. I. APRIL 1, 1844. Price 2*d.*

ON ASSOCIATION.—VIII.

In our first paper upon this subject, we laid down the object for which it is proposed an Association should be formed, namely, "To re-base society on principles in strict accordance with those laws that govern the universe;" or, in other words, "To assist man in more rationally conditionating himself for submission to the universe centre law."

As a means for assisting those who may feel disposed to join in such an undertaking in ascertaining whether they could proceed to the task with similar views, we proposed that three axioms should be admitted by every person on becoming a member:—

1st. That one Spirit creates, sustains, and modifies all things that are created, sustained, or modified throughout the universe.

2nd. That this Spirit is eternally manifested throughout the universe, in the three-fold order of Love, Light, and Life—or Goodness, Wisdom, Power—Benevolence, Intelligence, Energy.

3rd. That this Spirit, in its three-fold order, is in-dwelling in every being, and acts in accordance with its particular nature or oganized form, and the conditions that are presented to it.

We next made two affirmations with regard to man, which were:—

1st. That he is related to that which is antecedent to himself, which is better, wiser, and more powerful than he is. This, we conclude, is his Originator, or Creator.

2nd. That every individual comes into the world organized by this Creator, in strict accordance to all antecedent conditions connected with his particular organization; and that in him are the germs of certain faculties or qualities, which are modified considerably by parentage, country, education, and other leading circumstances, and all minor immensely varied by other ones; that the development of these germs is diversified materially from birth to death by the conditions presented to the creating Spirit, and will be high or low, good or bad, in proportion to the conditions supplied.

From this survey of the nature of man, we next affirmed that the following conditions are essentially required for his conditionating for that degree of existence on earth to which he is destined:—

1st. A triune organism.

2nd. All necessary to preserve the organism in the most healthful state spiritually, psychically, and physically.

3rd. A universal training or education from birth to death.

4th. The power of associating with those elements and beings with whom is felt the greatest sympathy.

5th. The liberty of speaking and writing freely on all subjects, and the greatest individual freedom of action compatible with the permanent good of society.

6th. To have the laws, institutions, and other general arrangements of society, in strict accordance with the universe laws in man's own being.

We next proceeded to show that, in order to preserve that unity which is manifested throughout the universe, and without which no permanent progression can be made in human arrangements, it is essentially necessary that the parties proposing to associate should, in every detail, submit themselves to Love, and its Love, Light, and Life laws, as the universal agenter. To enable them to do this more effectually, we proposed that some one person, the most highly qualified for the task, should associate with himself, on terms of the most perfect equality, such a number of persons as he could act with in perfect concord, who were fully agreed to act in harmony and entire unity with Love and Wisdom and with each other; and that these parties should form an inner circle for the Association, and begin to live in the strictest relationship to the universe laws that they were, individually and unitedly, capable of attaining.

That to these parties should be added, as rapidly as the necessary conditions could be provided, those who desire to become candidates for such a mode of living, but who are not yet clearly known by the inner circle to be sufficiently adapted for carrying out the design; that these should form the second circle; and that a third or outer circle should also be formed, of all persons desirous of giving aid or assistance in the work in any manner.

After giving this general outline of the design and mode of forming the Association, we suggested the manner in which the President should be chosen; the authority invested in him; and the tenure by which he should retain his office.

Since this, we have given our views with respect to registration, the establishing of a free communication with the members and the public generally through the medium of the press, the appointment of missionaries, and the procuring of funds; and we have now to revert more particularly, and in detail, to that portion of the subject which relates to the conditions that are essential for that degree of existence for man upon earth to which he is destined, which, as stated in our last paper, will explain the purposes for which our exertions are to be made.

The first condition named is "A triune organism."

In this single requisite, how much is included! Its consideration involves all the antecedents that relate to each human being, and there is no act of our existence, however important or trifling it may appear, but has its effect in either improving or deteriorating not only ourselves individually, but through those universal attractions or sympathies which exist throughout nature, every other sentient existence. There is not a word, a thought, a look, or an act of any kind that emanates from any portion of the creation, but has its effect in promoting the general harmony, or the reverse, according as its emanation is in unison with the Divine centre, or the contrary.

Whenever this condition for the Spirit working shall have been presented to it, even in a very limited number of human beings, who can predicate the consequences to humanity? There are truths to be revealed in man whenever the required conditions are offered to the Spirit, that will far exceed all the revelations that have yet been given.

We must, however, not confine ourselves to a poetic or imaginary view of this important subject, but examine in sober and calm detail, what is required to secure to each member of the human family a triune organism, and what has hitherto been done to effect this object.

If man is related to that which is antecedent to himself, and comes into the world organized in strict accordance to every previous condition con-

nected with his particular organism, then is it necessary that we should before and above all other things, examine into the manner in which these antecedent conditions affect the production of consequent results; for we must always keep in view, that it is only in proportion as we discern the Spirit's working in the recesses of causation, that we are enabled to become its instruments in modifying subsequent events.

One of the deepest writers on the nature of man, of the present or any previous age, and one in whom the Love Spirit was strongly manifested—we allude to the late J. P. Greaves, has left us an affirmation, "That as Being is before knowing and doing, education can never repair the defects of birth;" and this is a truth which, when examined in all its consequences, and applied throughout the whole business of life in every relation it is capable of, will be of immense value to the human race. Let us always preserve clearly and distinctly before us, that every act, every word, every look, nay, every production, how deeply soever it may appear hidden in our own beings, is an effect of that power that works in all subsequent events; and that much as we may desire our individual and personal ease, comfort, or security, it is unattainable but through entire and strict relationship to this universal centre, by submission to which we shall be enabled to perform our respective duties in the Divine work, cheerfully rejoicing as we go forward, in the consciousness that we are aiding in benefiting humanity, not only now, but throughout all coming ages.

As far as we are enabled to take cognizance of these manifestations of the Trinity throughout the universe, we observe that every event is in strict accordance with its antecedences, how far soever we are enabled to trace them; and we are innately conscious, in proportion as we ascend in the scale of being, that a power fills us which places us proportionately above surrounding circumstances, according as it developes us; that this power uses us as its instruments, either for good or evil, in proportion as we submit to it for the universal end, or as we apply ourselves selfishly to those ends which appear personally desirable. It is, therefore, imperative on those who profess to be seeking after good, that they continually examine themselves by this innate consciousness, and see that in all things they continually attend to the conditionating for Love, Light, and Life in their true order; for unless the two latter be in unison with the former, they may indeed give us the pleasures of animal life, or the refined subtleties of demons, but we can in no single instance be capable of performing a truly whole or good act.

The subject of superior organism is so vast and extensive, that we scarcely know how to approach it in anything like order, until we express some of those feelings by which we are inspired respecting it; when we reflect on its importance, and on the immense prejudices that exist regarding it, we shall be most instrumental in advancing human progress whether by taking it on its broadest grounds and entering fully into it, or by advancing a few remarks and leaving the in-dwelling Spirit, in each, to use them for its own purpose.

As, however, these papers are intended as a manual for affording the best suggestions that we can offer to all who may feel disposed to commence practical association, and as we know that nothing like intensive or extensive association can be carried out without ontological and psychological knowledge being far more clearly understood than it is at present, we are resolved on entering as deeply into this subject, in future papers, as its importance requires.

For the present, then, we remain content with affirming that no rest or

peace can be obtained for man, until the marriage fact shall be placed upon its true basis—the universal marriage Law. The power of reproducing the human species is at present in the hands of man, and it may, perhaps, be idle for us to speculate at all on the subject; but this we may most soberly and earnestly demand, that whenever it is exercised (and it is the only vital and creative act which human beings can perform—one which, in its consequences, affects the well or ill being of the entire universe to an extent we are quite incapable of discerning,) it shall be for that purpose for which alone it has been given, namely, the introducing through it into the world *a triune organization*. This power has to be exercised by the marrying, or pairing, of the male and female natures, so that they shall best answer the creative Spirit's purpose in true relationship with the universe centre in the highest manner for providing those conditions required by the Spirit for the perfect performance of its great and holy design; and our duty will be to offer such suggestions respecting it as may assist in giving information on a subject that has hitherto been most fatally neglected.

VEGETABLE DIET.

We again continue our extracts from Dr. Alcott's work, and by referring to the Concordium Report, our friends will see that we have published a small work on this subject, which, we trust, will not fail to interest all our readers, and that, through their exertion, it will receive an extensive circulation; for, as a condition for Spirit development, there is not, perhaps, one of greater importance than that of diet. Whilst the cravings of the appetites are so much indulged as they have hitherto been, vain and useless will be all the attempts that may be made in procuring superior being elevation. The Love law in humanity is violated, in providing food for human sustenance, to an extent that is incredible to those who do not study it with reference to the universal law, and it behoves every one who desires that a higher state of existence shall be obtained by man, to perform all those duties towards procuring it that will be given him by the Spirit, if submissively consulted.

Strong as are the arguments adduced in the work we have just published, we are far from resting satisfied that we have yet done our duty regarding this subject, and we shall continue to publish such laws, reasonings, and facts as, we have no doubt, will much assist all who truly seek to know what is good regarding diet.

2. *The Physiological Argument continued.*

A vegetable diet, moreover, promotes and preserves a clearness and a generally healthful state of the mental faculties. I believe that much of the moral as well as intellectual error in the world, arises from a state of mind which is produced by the introduction of improper liquids and solids into the stomach, or, at least, by their application to the nervous system. Be this as it may, however, there is nothing better for the brain than a temperate diet of well-selected fruits and vegetables, and water for drink. This Sir Isaac Newton and hundreds of others could abundantly attest.

It also favours an evenness and tranquillity of temper, which is of almost infinite value. The most fiery and vindictive have been by the Spirit, through this means, when all other means had failed, transformed into rational beings, and become, in this very respect, patterns to those around them. If this were its only advantage, in a physiological point of view, it would be of more value than worlds. It favours, too, simplicity of character.

It makes us, in the language of the Bible, to remain, or to become, as little children, and it preserves our juvenile character and habits through life, and gives us a green old age.

Finally, and lastly, it gives us an independence of external things and circumstances that can never be attained without it. In vain may we resort to early discipline and correct education—in vain to moral and religious training—in vain, I had almost said, to the promises and threatenings of Heaven itself, so long as we continue the use of food so unnatural to man as the flesh of animals, with the condiments and sauces, and improper drinks which follow in its train. Our hope, under God, is, in no small degree, on a radical change in man's dietetic habits—in a return to that simple path of truth and nature, from which, in most civilized countries, those who have the pecuniary means of doing it have unwisely departed.

3. *The Medical Argument.*

If perfect health is the best preventive and security against disease, and if a well-selected and properly-administered vegetable diet is best calculated to promote and preserve that perfect health—then this part of the subject—what I have ventured to call the medical argument—would be at once disposed of. The superiority of the diet I commend would be established beyond the possibility of debate. Now, that this is the case—namely, that this diet is best calculated to promote perfect health—I have no doubt. For the sake of others, however, it may be well to adduce a few facts, and present a few brief considerations.

It is now pretty generally known that Howard, the philanthropist, was, for about forty years, a vegetable-eater, subsisting for much of this time on bread and tea, and that he went through every form of exposure to disease, contagious and non-contagious, perfectly unharmed. And had it not been for other physical errors than those which pertain to diet, I know of no reason why his life might not have been preserved many years longer—perhaps to this time.

The Rev. Josiah Brewer, now a missionary in Smyrna, has been very much exposed to disease, and, like Mr. Howard, to the plague itself; and yet I am not aware that he has ever had a single sick day as the consequence of his exposure. I do not know with certainty that he abstains entirely from flesh meat, but he is said to be rigidly temperate in other respects.

Those who have read Rush's Inquiries and other writings, are aware that he was very much exposed to the yellow fever in Philadelphia, during the years in which it prevailed there. Now, there is great reason for believing that he owed his exemption from the disease, in part, at least, to his great temperance.

Mr. James, a teacher in Siberia, in Africa, had abstained for a few years from animal food, prior to his going out to Africa. Immediately after his arrival there, and during the sickly season, one of his companions who went out with him, died of the fever. Mr. James was attacked slightly, but recovered.

Another vegetable-eater—the Rev. Mr. Crocker—went out to a sickly part of Africa some years since, and has remained at his station, thus far, in perfect health; while many of his friends have sickened or died.

Gen. Thomas Sheldon, of this state, a vegetable-eater, has spent several years in the most sickly parts of the Southern United States, with an entire immunity from disease; and he gives it as his opinion, that it is no matter where we are, so that our dietetic and other habits are correct.

Mr. G. McElroy, of Kentucky, spent several months of the most sickly

season in the most unhealthy parts of Africa, in the year 1835, and yet enjoyed the best of health the whole time. While there, and on his passage home, he abstained wholly from animal food, living on rice and other farinaceous vegetables and fruits.

In view of these facts and many others, Mr. Graham remarks, "under a proper regimen our enterprising young men of New England may go to New Orleans or Liberia, or any where else they choose, and stay as long as they choose, and yet enjoy good health." And there is no doubt he is right.

But it is hardly worth while to cite single facts in proof of a point of this kind. There is abundant testimony to be had, going to show that a vegetable diet is a security against disease, especially against epidemics, whether in the form of a mere influenza or malignant fever. Nay, there is reason to believe that a person living according to *all* the Creator's laws, physical and moral, could hardly receive or communicate disease of any kind. How could a person in perfect health, and obeying, to an iota, all the laws of health—how could he contract disease? What would there be in his system which could furnish a nidus for its reception?

I am well aware that not a few people suppose the most healthy are as much exposed to disease as others; and that there are some who even suppose they are much more so. "Death delights in a shining mark," or something to this effect, is a maxim which has probably had its origin in the error to which I have adverted. To the same source may be traced the strange opinion that a fatal or malignant disease makes its first and most desperate attacks upon the healthy and the robust. The fact is—and this explains the whole riddle—those who are regarded, by the superficial and short-sighted in this matter, as the most healthy and robust, are usually persons whose unhealthy habits have already sown the seeds of disease; and nothing is wanting but the usual circumstances of epidemics to rouse them into action. More than all this, these strong-looking, but inwardly diseased persons are almost sure to die whenever disease does attack them, simply on account of the previous abuses of their constitutions.

During the prevalence of the cholera in New York, about the year 1832, all the Grahamites, as they were called, who had for some time abstained from animal food—and their number was quite respectable—and who persevered in it, either wholly escaped the disease, or had it very lightly; and this, too, notwitstanding a large proportion of them were very much exposed to its attacks, living in the parts of the city where it most prevailed, or in families where others were dying almost daily. This could not be the result of mere accident; it is morally impossible.

But flesh-eaters—admitting the flesh were wholesome—are not only much more liable to contract disease, but if they contract it, to suffer more severely than others. There is yet another important consideration which belongs to the medical argument. Animal food is much more liable than vegetable food to those changes or conditions which we call poisonous, and which are always, in a greater or less degree, the sources of disease; it is also more liable to poisonous mixtures or adulterations.

It is true, that in the present state of the arts, and of agriculture and civic life generally, vegetables themselves are sometimes the sources of disease. I refer not to the spurred rye and other substances, which occasionally find their way into our fields and get mixed with our grains, &c., and which are known to be very active poisons,—so much as to the acrid or otherwise improper juices which are formed by forced vegetation, especially about cities, whether by means of hot-beds, green-houses, or new, strong, or highly-concentrated manures. I refer also to the crude, unripe, and imper-

fect fruits and other things with which our markets are filled now-a-days; and especially the *decaying* fruits and vegetables. But I cannot enlarge; a volume would be too little to do this part of the subject justice. Nothing is more wanted than light on this subject, and a consequent reform in our fashionable agriculture and horticulture.

And yet, although I admit, most cheerfully, the danger we are in of contracting disease by using diseased vegetables, the danger is neither so frequent nor so imminent, in proportion to the quantity of it consumed, as from animal food. Let us briefly take a view of the facts.

Milk, in its nature, approaches nearest to the line of the vegetable kingdom, and is therefore, in my view, the least objectionable form of animal food, and yet it is very liable to be injurious. We are told, by the most respectable medical men of France, that all the cows about Paris have tubercles (the seeds or beginning of consumption) in their lungs; which is probably owing to the unnatural state in which they are kept, as regards the kind, and quantity, and hours of receiving their food; and especially as regards air, exercise and water. Cows cannot be healthy, nor any other domestic animals, any more than men, when long subjected to the unnatural and unhealthy influences of bad air, want of exercise, &c. Hence, then, most of our cows about our towns and cities must be diseased, in a greater or less degree—if not with consumption, with something else. And of course their milk must be diseased—not, perhaps, so much as their blood and flesh, but more or less so. But if milk is diseased, the butter and cheese made from it must be diseased also.

But milk is sometimes diseased through the vegetables which are eaten by the cow. Every one knows how readily the sensible properties of certain acrid plants are perceived in the milk. Hence we are doubly exposed to danger from eating animal food; first, from the diseases of the animal itself, and secondly, from the diseases which are liable to be induced upon us by the vegetables they use, some of which are not poisonous to them, but are so to us. So that, in avoiding animal food, we escape at least a part of the danger.

Besides the general fact, that almost all medical and dietetic writers object to fat, and to butter among the rest, as difficult of digestion and tending to cutaneous and other diseases,—and besides the general admission in society at large that it makes the skin "break out,"—it must be obvious that it is liable to retain, in a greater or less degree, all the poisonous properties which existed in the milk from which it was made. Next to fat pork, *butter seems to me one of the worst things that ever entered a human stomach;* and if it will not, like pork, quite cause the leprosy, it will cause almost every other skin disease which is known.

Cheese is often poisoned now-a-days by design. I do not mean to say that the act of poisoning is accompanied by malice towards mankind; far from it. It is added to colour it, as in the form of anatto; or to give it freshness and tenderness, as in the case of arsenic.*

Eggs, when not fresh, are more or less liable to disease. I might even say more, when not fresh, they *are* diseased. On this point, we have the testimony of Drs. Willich and Dunglison. The truth is, that the yolk of the egg has a strong tendency to decomposition, and this decomposition or putrefying process *begins* long before it is perceived, or even suspected, by

* For proof that arsenic or ratsbane is sometimes added to cheese, see the Library of Health, volume ii., page 69. In proof of the poisonous tendency of milk and butter, see Whitlaw's Theory of Fever, and Clark's Treatise on Pulmonary Consumption.

3rd. That the re-production of the species within such associations must be discontinued *until marriage can be established in Divine order.*

Whilst holding these convictions, however, we are of opinion, that no body of persons should determine as an end, that generation should be prohibited among them. There appears a limitation in such a course contrary to the Divine purpose, and we affirm, that it will practically limit the progress that would otherwise be made. It is not for us, in our present state of being, to declare what is best fitted for a much higher sphere, although we may be certain about what our duty is at present, and have considerable prevision if we abstain from all impurities and determinate conclusions.

Of this we may be well-assured, that the Divine economy provides for every emergency, and that, in proportion as we progress in true submission to the Universe Laws, so far shall we become enlovened, enlightened, and energised upon every subject connected with our destiny.

We need, perhaps, scarcely add, that we have accepted Mr Lane's offer of "A Month with the Shakers," and that when it arrives, we shall have much pleasure in laying it before the English public.

Harvard, Massachusetts, Jan. 29, 1844.

My dear Friend,—I cannot forbear, although an entire stranger, to express to you a few thoughts upon your letter to Charles Lane. I have read it with much interest, and I might say surprise, for I had not hitherto supposed, or even thought, that there was a single person in old England whose mind was so far changed from *flesh* to *spirit*, as to breathe forth such high and holy sentiments. It is more than seventeen years since I embraced those very sentiments and united myself to the people deridingly called Shakers, where they are carried into practical operation. We, as a people, do deny ourselves of all gratifications of this nature, as well as all individual rights in property. Our property is held in trust, by individuals from among ourselves, of which we all partake in common, and in this mode we are striving to perfect holiness of heart, and we can assure you that we have derived much benefit from this mode of operation. So you may well conclude, my dear friend, that it brings much joy to our hearts to see those principles spreading, which have been the means of our own regeneration thus far, and which we view as nothing less than the light of the glorious Gospel illuminating the hearts of our fellow-men with its golden rays, and arousing the energies of their souls by its power to subdue every base propensity.

You say, "The whole fall of man is involved in sexual coition, if not actually begun and continued. And no great proficiency can be made in human progress to the universal good, until an effectual work of self-denial is begun here." This, my dear Friend, you may rely upon to be *truth, sacred truth. To attempt to work for the universal end while these intersexual works are carried on, is an attempt to serve two masters as opposite to each other as God and mammon.* And we have found, after the experience of more than half a century, that the relation of husband and wife, and the relations growing out of it, have operated directly against all the principles of associate life; and we can testify, with all the confidence of long experience, that all the efforts of mankind upon this ground will avail nothing towards the universal good, unless this sensual relationship is dissolved,—it belongs to earth, and nothing higher can enter into it.

The true order of human progress in the Divine life, is association upon the principle of entire abstinence *from all sensual gratification;* and we can assure all the advocates of association, that none will ultimately succeed unless they are established upon this principle, fix it as they will, or dress it up in their most beautiful theories. But whoever attempts associate life, cannot fail to learn in the event, that human selfishness, avarice, and deceit, and, I might as well add, the whole catalogue of evils that have disgraced the history of man, are wrapped up in this carnal fleshly relation. From whence arises all those feelings of jealousy, partiality, distrust, envy, and many more which work so obstinately against associate life? Are they not all found to inhere in that relation which is produced by the lusts of the flesh? "Come they not hence even of your lusts?" If this is not the source, then where do they come from?

There is one more point in your interesting letter which I think is worthy of a remark or two. You have pronounced it "to be the downward road and of the devil for mankind to copulate more than for *holy* and *divine* ends, which could be but very seldom, perhaps not more than once in two or three years." And even then it would only be of *nature*, and sanctioned by the law of a *carnal* commandment; it could not be covered by a *Divine law*, for when you have carried the work of mere human generation to the purest state possible, it is but a *natural* work, and of course belongs to the children of nature. Regeneration, or divine order, is still a more refined and exalted state, and if carried out will carry a man up into heaven itself.

This life is the holiest of all. It is that *new* and *living* way which Christ our forerunner hath entered, and of course is too pure and holy for the works of generation to have anything to do with it. You say, "Gods should not copulate as beasts," and so says the voice of eternal Wisdom and Truth. "Christ did not generate," and for this plain simple reason, because he was of the Divine order; then of course his true followers will cease from their own works, as he did from his. And to this end he instructed his Disciples to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." And I would seriously ask how a band of love-filled souls could think to bathe in such a fountain and not be polluted. Remember that it was the injunction of an Apostle, to put on the Lord Jesus Christ, and make *no* provision for the flesh. And again, "Come ye out from among them, and be ye separate, touch *not* the unclean thing, and I will receive you; and ye shall be my sons and daughters, saith the Lord Almighty."

This certainly is the great condition of love to God and love to man. And now to conclude. I would say, we wish you success in every effort to crucify these sordid propensities, and remember, that there are not far from six thousand souls in America that are with you in every effort upon this ground.

With much love, good-will, and affectionate regard, I bid you a kind farewell.

From your friend in the bonds of pure love,

To W. Oldham, Ham, England. JOSEPH M. MYRICK.

ELECTRO-MAGNETISM.

1. Magnetical Science should be viewed with reference to the sacred subjects which are connected with the Spirit. It exhibits a new class of facts in the spiritual interior human organism, which are not included in any philosophical system, and all of which relates to the Spirit.

2. Magnetical Science asserts that the soul is an organized intelligence, that the fluid of which it is constituted and organized is called Electro-Magnetism; that when the Spirit has put the soul into a state of clairvoyance then the Spirit sees, hears, smells, tastes, and feels through the soul's Magnetical organs, without, and quite independent of the outward material bodily organs.

3. Magnetical Science agrees with Meteorological Science in asserting that Magnetism is coldness, that coldness is a created essence.

4. Magnetical Science, like Meteorological Science, affirms that, whether in elements or fluids, the active forces of the Spirit are two in number—Magnetism and Electricity, and which, though of different natures to each other, are in qualities and effects always found united in the Spirit's phenomena, and governed by the same laws, both in spiritual and material organic manifestations.

5. Magnetical Science also, in harmony with Meteorological Science, undertakes to prove that as the degree of the natural temperature of the natural world depends upon the Spirit's manifestations in natural Magnetism and Electricity, and the degree in which it unites them in it, so does the degree of the spiritual and constitutional temperament of individuals depend upon the Spirit's manifestations in Magnetism and Electricity, and the degree in which they are united in the same.

6. While Magnetical Science proves that the vital fluid, called Magnetism, is coldness, it affirms that it is that vital fluid which is the first manifestation of the infinite Spirit; that in this manifestation the infinite Spirit in its love essentially generates heat, which heat qualifies and sensates all sensation.

7. The Magnetist declares that without the infinite Spirit, as the organizer in all elements, as the provider in all supplies, as the combiner, supporter, and sustainer in all essences, the facts which the Magnetical Science reveal could never exist.

8. The Magnetist, moreover, maintains that Magnetism is causal or intellectual coldness, or organized intelligence; that Electricity is conse-

quent or physical coldness, or organized ignorance; and that it is the Divine Spirit, as Love by the Love organism acting upon, in, through, by, and with causal and consequent coldness, that produces what is called heat, hot, fire; or modal happiness, modal joy, modal pleasure.

9. The Magnetist scruples not to declare that Magnetism should be considered rather as a virtue than a science, which the Spirit primarily relates to the sentiments, and that the Spirit effects no moral or itellectual phenomena whatever, apart from Electro-Magnetism, considered as a universal organizable fluid.

10. Sensation itself, as a result named after any one of the senses, is more or less perfect, as the Spirit in its unrestricted activity makes Magnetism subservient to it.

11. Magnetical Science asserts that the will is the moral part of the soul, the mind is the intellectual part, and the energies, or motive power, the third part of the soul; and that these three, as an organized intelligence, are always a triune.

12. The Magnetist agrees with the Theologian that as all things come from God, and that God, or Goodness, is in all things, so all Magnetical things are effects and instincts both towards God and man.

13. The Magnetist looks to the scriptures for confirmation for all that he advances when he says that the Deity is working three organizations—the physical organism, the intellectual organism, and the Divine organism; and again, when he declares that the physical Life form has its senses, the Light intellectual form has its clairvoyance, and the Divine Love form its conscientious sensibility.

14. Magnetical Science affirms that THAT invisible power which by Magnetism generates in the nervous fibres, and which renders them externally active and sensible, is the same invisible power which generates instinct in the animals, ideas in the mind, and the form happiness, the form delight, and the form blessedness in the affections.

15. The Magnetiser most positively declares the Spirit is, when the Magnetic conditions offer no obstructions to the creating processes, the health in the physical organism that embellishes, preserves, and perfects it; is the Light in the intellectual organism that refines and illuminates it; is the Love in the Divine organism which radiates it; and is, indeed, the Love which unites, binds, and perfects the whole triune organism into loveliness, peace, and joy.

16. But when man has in any way transgressed in the physical, intellectual, or Divine spheres, the Divine laws, so that the Magnetic conditions have become too cold, too solid, too hard, too restricted, and rigid for the Divine purposes, then disease and deformed organization in the physical form, darkness and ignorance in his intellectual department, and selfishness and coldness in his affections, must ensue.

17. Therefore does the Magnetist imperatively ask for such social arrangements as shall harmonize with the Divine laws, which are universal, invariable, and unbending, and upon obedience to which depends the right progress of the interior and exterior organizations, and the reception of all the blessedness which the Spirit can infuse into them and enable them to sensate.

18. The Magnetist pleads earnestly for obedience to the injunction of St. Paul—"Whether ye eat or drink, or whatever ye do, do all to the glory of God." Do all that the Divine Spirit, the Spirit that is God in the soul, may perfect the triune nature, and produce in the whole being those sub-

stantial feelings called joy, peace, and righteousness, which constitute the heavenly kingdom.

19. The Spirit ever requiring to be supplied with the purest elements of which to make both spiritual and physical organizations, the Magnetist does not scruple to affirm that man errs immensely when he in any way deviates from the simplest and purest habits of life.

20. The Magnetist cannot doubt that man suffers great and positive injury in his essential existence when he permits himself to gratify the inclinations of his physical appetites, and when he allows the dictates of fashion, or the love of amusement, to encroach upon those hours of the night which the Creator has appointed for the universal Magnetic influence, for the acting of the involuntary spiritual law, and for the repose of the voluntary mental law.

21. But he gives every assurance that the most high and holy blessedness must result, if man at all times, and in all seasons, and in all the various stages of progressive existence, submitted his mental and intellectual powers to the involuntary law, so that it might bring the voluntary into the same obedience as itself is in to the Spirit; then would the Spirit by it so direct and control the voluntary law, the affections, thoughts, and actions, that there would be the same harmony in their manifestations as there now is in the universal operations of the Spirit.

22. The Magnetist declares the following facts belonging to the involuntary law or form of the night life are established:—

1st. That it is the acting of the involuntary law or form of the night life that produces sleep and all its phenomena; sleep is therefore no longer considered as a mere absence of activity.

2nd. That the involuntary law, or Magnetic power, increases as night advances; this is evident in the contraction of the muscles in animals, and in the contraction of the fibres in plants, which contraction reaches its maximum at midnight.

3rd. That under the influence of the involuntary law, or Magnetic power, the activity of the sensitive system decreases, that of the vegetative system increases; this is evident in the growth of plants, the healing of wounds, the activity of digestion, assimilation, &c.

4th. That in the nervous system the functions of the brain are dormant, whilst the functions of the sympathetic nerves are in full activity.

23. In the earliest ages the Magnetic powér was recognized; the ancients were well acquainted with the phenomena of somnambulism; they discovered that it could be induced by certain mystic rites, during which the Magnetic law, unknown to them, was developed; and they placed implict reliance on the lucidity which occurs in this state; and this statement of the Magnetical Science explains at once all the doings of the sybils, the poets, the magicians, the dreamers, the seers, the druids; all these phenomena had their reality, and were the produce of light acting upon the Electro-Magnetical faculties. Now the Magnetist demands as instruments of the light, not the Electro-Magnetical faculties, but the Electro-Magnetical nature ITSELF in its wholeness, as by that the triune light can manifest its primary perfect purposes in a creaturely manner.

24. For Magnetical Science declares that it is in Magnetism that the triune life works in its first operations in its own undivided activity or wholeness, and these produce perfect consequences; but when man, instead of becoming the instrument of life, uses Magnetism and Electricty for his own purposes in their divisional state, and applies them to inferior selfish objects, he is reduced in the creating scale.

CONCORDIUM REPORT.

WE have, during the past month, been proceeding calmly and evenly in the work that is assigned us, and have found much to rejoice in, although the progress may not be such as we can well express in our report.

We are arriving at a clearer view of the mode in which Unity is to be secured, and are becoming more natured for it; and we are also daily finding that we can with safety advance towards a more simple course of living, with every advantage, spiritual, psychical, and physical.

Our garden operations have progressed favourably, and we are again called on to rejoice in the opening prospect of another season, which makes us most ardently desire that the whole family of man may become awakened to the enjoyments that are most liberally provided for them, by the beneficent parent of all, whenever they shall be weaned from the strife and competition that now every where abound.

In the printing department we have been progressing with the letters and writings of the late J. P. Greaves, part 4 of which will shortly be ready, being the commencement of vol. 2. We have also published, as stated in our advertisement, a small work entitled "Vegetable Diet Defended," being a reprint of the arguments of Dr. W. A. Alcott, given in a work recently published by him under this title at Boston, with such additions as appeared to us consistent with the same. The introduction, which occupies the first half sheet, is written by a friend who is deeply interested in all that relates to Divine progress in humanity, and should be read attentively.

We take from this introduction the following extract, and our readers will thereby judge what we are recommending to their perusal:—

"Oh, you reply, we do not think of these things; we eat what is set before us, asking no questions. But that is making your case worse and worse, to share in atrocious cruelties, and all for want of thought. Very likely

'It never was in thy soul
To play so ill a part.'

But evils are as acute, and their consequences as direful, whether wrought for want of thought or want of heart. The wound is not the less agonizing because given by a heedless hand. No; the smart is the same. And now, then, are we at the point on which we must ask for a candid reply. Can there be such want of thought, without want of heart? Draw aside the veil luxury and refinement have cast over this subject. Remove the thick covering with which fleshly appetites have varnished it. Behold it as it is. The pen fails in describing it—the eye would shrink from reading the details of it, if placed before it; therefore we touch not upon them. Let but the Spirit open your inward heart—the central core where it dwells as love—and the fearful flow of life's crimsoning stream you would not, you could not, permit to flow for you. But if you will not permit the Spirit thus lovingly to operate in you, have pity at least on your children—those whom custom has not yet vitiated—that thus, in childhood's beautiful season, they may be delivered from the appetites that betray to sin—that bind to death, that the pure and holy sphere, the heaven kingdom that is within, be fully manifested in their time existence. Why encourage in them the wants that necessarily render their future life one of bitter bondage and servile toil? This is to be asked of the rich as well as the poor. Why are families separated and the best affections extinguished, but for means to supply superfluous wants? Why is health and life itself sacrificed in foreign climates, but to obtain the means for gratifying the false appetites of a wrongly developed constitution? In all ranks the same infatuation prevails—a rendering up children to all that involves the sacrifice of every attribute belonging to their real existence, and offering as the substitute the mere passing enjoyments that perish in the using. Did parents but remember, that to them it is entrusted to place their children under the Eternal law, to conditionate for that inner existence whose affinities are with the purest spheres, they surely could not, would not forge in the sweet living freshness of childhood and youth the fetters which bind it in after life to the service of mammon, and make gold its God. How many temptations to evil would be removed were the nature simple and the desires free from all artificial caprices. The relinquishment of animal food is certainly but one point, but it involves many; and the most important one is the moral state to which abstinence from it is favourable."

This work we trust will be used by the Love Spirit as an efficient instrument in the promotion of its ends, and we shall be glad to find that it attains an extensive circulation.

We have also published "The Lady's Dream," by Thomas Hood, the author of the "Song of the Shirt," and shall be happy to supply our friends with it, on liberal terms, for distribution, as we think such sentiments cannot be too extensively diffused, whilst class interests are so strongly kept up; for until men shall be brought to clearly recognize the manner in which all are related, both to the antecedent Spirit and to each other, we shall vainly attempt to win them over to reformed practices.

We again call the attention of our friends to two facts mentioned in our last report, and shall feel obliged by their giving circulation to them in every manner possible. These are:—

1st. That we print a limited number of copies of the *New Age* monthly on thin paper, to allow of their being transmitted through the post with a single stamp, and that we shall be happy to forward them regularly on the day of publication, direct from the Concordium, to all who prefer this mode of receiving them. The charge, if so forwarded, will be three shillings annually, whilst it remains a monthly periodical, which amount can be forwarded in postage stamps, addressed to the Editor, at the Concordium.

2nd. That we shall be happy at any time to forward Motto Wafers to any parties who require them, through the post office, on receiving the necessary instructions, and payment as before mentioned.

The general reports of progress which we continue to receive are of the most satisfactory character, and the appearance of new instruments in the press, both in this country and America, are so rapid, that our limits will not permit of our naming them at all to the extent that we wish to do.

Besides the numerous publications of an advanced order that are springing up on Temperance, among which we must call attention to the *National Temperance Magazine*, published monthly by Mr. Cook, of Leicester, and W. Brittain, of Paternoster-row, we have had copies of the *Precurser*, the *Alist*, the *Herald of Truth*, and others that we gladly welcome as fellow-labourers in the cause of goodness; and from America we have had strong testimony of the effects that are produced by the bold position that is being taken by the *Regenerator*, the *Communist*, and the *Present*, the *Regenerator* edited by Orson A. Murray, the *Communist* by J. A. Collins, the *Present* by W. H. Channing.

We have received some copies of each of these papers, and should be glad to extract largely from them, if our space permitted, but this is at present impossible. We would, however, say to all who feel an interest in general progress, that they will do well to obtain these papers from our transatlantic brethren; they are fearless advocates of Truth. We have also received the *Present* up to January, and have no doubt, from the earnest manner in which Mr. Channing is devoting himself to human progress, and from the talent with which he is associated, that this monthly Magazine will be used by the Spirit to aid us in more highly conditionating for a Love development and Divine association.

Our last and present number both bear testimony to the interesting character of our private correspondence with America; and we look forward with much pleasure to further communications, for the efforts that are now making in that country, both in the press and in practical association, are such as cannot fail to interest every one in whom the true

Love Holiness is at all awakened. Our friend Charles Lane's communication from the Shakers will, we have no doubt, be highly interesting, and we shall lay it before our readers at the earliest moment. We also trust that our direct communication with that body will become more intensive and extensive, for we feel that six thousand persons cannot be associated on a Spirit basis, in entire unity, without possessing very much good among them, of which we seek to be partakers, whilst at the same time, we desire freely to give that which we have received.

The Spirit manifestations which we have the pleasure of recording are by no means confined to England and America, but the press, the political changes, and in fact all the leading events now passing in every quarter of the globe, evidently betoken that we are living at no common period. Happy will it be for those who shall be sufficiently aroused to the necessity of their conditionating for higher natures, for in proportion as these natures are secured and unfolded, shall we find how noble, expansive, and universal is entire devotedness to the Divine Spirit and its operations. If we were widely developed as universal beings, we should require no laws or rules of a human order, any more than the birds, yet all would be done in the most perfect order and harmony by instinct, for the law being contained in our constitution, would be unfolded in every act. We should then find ourselves daily consciously engaged by the Spirit to carry out its designs in a free and comprehensive manner, yielding to the opening of them in every providential movement, rather than merely submitting to rules and regulations imposed by man upon us, or such as we may impose upon ourselves. We must, however, be content to do as well as we can in the transition state until the instincts are born in us, and the Divine instinct has thereby its proper and requisite instruments, by which to work out its will in and through us.

The Orange Groves of the Azores.—Nothing can exceed the rich luxuriant appearance of these Hesperian gardens during the principal fruit months, namely, from November to March; when the emerald tints of the unripe, and golden hue of the mature fruit, mingle their beauties with the thick dark foliage of the trees; and the bright odoriferous blossom, which diffuses a sweetness through the surrounding neighbourhood is quite delicious. The present amount of oranges and lemons exported is upwards of 120,000 boxes, and nearly 70 or 80 vessels are sometimes seen lying in the roads, waiting to carry them to Europe; besides these, a large quantity of the sweet lemon is cultivated for the consumption of the inhabitants; it is produced by grafting the sour lemon on the orange, but is tasteless and vapid, though esteemed salutary and refreshing by the natives. There is a species of epicurism peculiar to the Azores, with respect to oranges, particularly observed by the higher classes, who only eat that side which has been most exposed to the sun, and is, of course, in its fresh state, easily distinguished by the tint—a refinement we are unable to emulate, the colour being rendered uniform by age.—*Magazine of Science.*—[Although our climate at present will not admit of a very near approach to that of the Azores, yet how much more fragrant and beautiful would our country be if the gross and degrading practice of animal breeding and slaying was exchanged for the cultivation of fruits to the highest and widest extent possible—to yield the slaughter-house for the fruit groves and gardens. How much this might prepare for the cultivation of the heart, clearness of the intellect, and refinement of manners.]

TO CORRESPONDENTS.

We have received some lines upon the subject of cruelty to horses, mules, and asses, and certainly it is one of considerable importance; but though the subject is one in which we have much sympathy, the composition is quite inadmissible.

Just published, price 6d.
VEGETABLE DIET DEFENDED. By Dr. W. A. Alcott, of Boston, U.S.
John Chapman, 121, Newgate Street, London.

" House, Ham, Surrey. Published by J. Cleave, 1, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

It is useless to propose *Universal* Association to the Life or Light man; neither are organised to apprehend it; it seems to them to deprive them of the means through which they receive all their joys.

No. 17. Vol. I. MAY 1, 1844. PRICE 2*d*.

ON ASSOCIATION.—IX.

IN our last paper, whilst speaking of the first condition requisite for securing to man that degree of existence on earth to which he is destined—a Triune Organism—we affirmed that no rest or peace can be obtained for him, until the marriage fact shall be placed upon its true basis—the Universal Marriage Law; and we stated our intention of offering some suggestions to assist in conditionating for Divine instruction on a subject that has hitherto been most fatally neglected.

The Universal Marriage Law, which is germinally in every human being, requires the co-operation of the two sexes for any perfect work; and until arrangements are made for this being effected throughout the whole business of life, no high sphere of existence can be obtained.

The Creator has so constituted the male and the female, that there is always that in the one which the other requires; and whenever these two half natures are really united in the Spirit, then are they progressed in all goodness.

True marriage is not the uniting of individuals for the purpose of reproducing the species, or for any other distinct or separate act, or individual purpose; but is a means for the Spirit to develop, in and by the masculine and feminine natures, their respective affinities in every period of life, thereby to hold the human species in harmony with the universal laws, and thus progress human destiny. When the true marriage idea is fully formed in the human constitution, and the Divine instincts are given, there will be no more thought of separating the male and female at any period of life, and directing them to pursuits in isolation from each other, than there now is in separating the eyes, hands, or feet, in the performance of any one duty.

It is with the Spirit that both the female and the male natures must primarily seek association, for the Creator alone is the Former, In-former, and Re-former; and man's duty is to furnish the conditions the Creator requires, and this is all he can do. Man's destiny is three-fold—the germs of a three-fold existence—divine, psychical, and physical, are within him. Hitherto, and more especially in the act of generation, this last nature is all that has been conditionated for, and we may truly repeat what was said by one of old time, "that man is conceived in sin and born in iniquity."

We hear much of reformation and education as means for remedying the evils which now so frightfully abound throughout society; but those who really intend to be the Spirit's instruments in its own regenerative work, must not and will not be content, till they are much better acquainted with the truth relating to generation.

Hitherto this subject has been avoided in every manner possible, and it has been declared indelicate to treat of it; but those who shall associate for the purpose of assisting each other in more rationally conditionating for

the Spirit's regenerating work, must, as a preliminary measure, become acquainted with the fact that, until they commence rightly with generation, all subsequent efforts will be vain and fruitless.

Being is before knowing and doing, and is superior to them; therefore, as the late J. P. Greaves most truly affirms, education can never repair the defects of birth.

Societary regulations with regard to generation have hitherto been so extremely defective, that perhaps the most advisable course that can be adopted in any Association, as a preliminary measure, is that the parties should entirely abstain from it *until* new instincts have been born in the members, so as to leave no doubt of their ability to fulfil the Divine purpose of re-producing its image in the spiritual, psychical, and physical spheres.

We are well aware that in advancing this doctrine, we are declaring what is very unpopular, in the present social state; but we ask those who read these papers to consider deeply the importance of the subject, and to remember what we constantly affirm, that we offer none of our remarks dogmatically. Our desire is to give forth such suggestions for the advancement of humanity, as the Spirit within us dictates; and whether our readers will hear, or whether they will forbear, we find we cannot satisfy our conscientious feeling, without declaring what has been revealed to us on this subject.

Man is, indeed, fallen and depraved, and enmity is sown in his nature; and whilst he remains the willing victim of an impure and lustful generation, there can be no hope of his redemption. Let those, then, who intend to become candidates for such an association with the Spirit as we speak of, bear strongly in mind, that the first solemn and sacred duty required of them, will be to ascertain clearly, and submit truly, to the Spirit's dictation, as it regards the holy and sacred ordinance of marriage.

In the true marriage, evil in the passions is excluded. The feminine, being the most loveful nature, will attract the masculine, and unite the affectionate and intelligent affinities, and assist to develop the Divine Love germs hidden within it more fully. The masculine, being the most intelligent nature, will, with its wisdom, exercise and direct the feminine understanding in such a manner that, both submitting to the Spirit, will indeed become one. Then, and not till then, may we have hope of seeing children born into the world morally, intellectually, and physically instincted, and who shall, through these instincts, be enabled to use all conditions in harmony with the design for which they were created.

In life's common business we see the necessity of using the best means that are within our power; and we know, generally speaking, that as we sow the seed and attend to its cultivation, so may we, with confidence in the Provider, expect our crops. Notwithstanding the doubtfulness of seasons, we should think that a very poor argument for the want of exercising our highest knowledge; and should be likely, in case of failure, to criminate ourselves if we had neglected to take the advice of persons well informed in the business we had to do, who were ready to aid and assist us in the work. How much more, then, should be our concern, when we have to treat of that which is the only vital and really important question that concerns our existence on earth, namely, the re-producing of the species in the Divine image and likeness.

If we would remove pride, passion, ignorance, crime, and misery from among us, this can only be done by paying due attention to conditionating for the triune organism of each child born into the world; if we

thus begin at the centre, we may then well advance from it into the outward circumferences; whereas, if this duty be neglected, we are continuing the stream that pollutes and defiles everything it comes near. Lust, wherever it is seen, must be exposed, for if it be permitted to hide itself in any, even the remotest portions of our natures, we shall never be free from sin or its consequent misery and death.

It is of small avail that we enter into contention with crime, and seek to punish and hunt down those who commit it, for crime will cease when there is not a criminal, and that man may cease to be a criminal, he must terminate his connexion with the mere animalizing nature as soon as possible.

For the true union of the sexes to be established there must be between the parties a perfect adaptation of the one individual nature to the other, for without this adaptation it will be vain to suppose that any humanly devised arrangements can effect the Divine end for which marriage is instituted. To think that wealth, class, sect, or party can authorise the union of any two persons who are not spiritually adapted, is a most grievous error, and the consequences involved in it are so awful, that when man shall be awakened to a sense of his true position, there will be no danger of his committing it, for the conscientious sensibilities of the Spirit nature will be so powerfully developed that he will have the strongest premonition of the evil effects resulting from it.

This adaptation will of course embrace their possession of the necessary affinities for continually acting in harmony with the Spirit and each other; and the extent to which they have these affinities can only be ascertained by their living together in a state of free communion, without lustful or sensual indulgences or desires. Well conducted Associations will, therefore, supply the requisites for that spiritual and psychical betrothment, without which no physical union of the sexes ought ever to be attempted.

When the soul is in full submission to the Spirit, so that the male and female natures are one with the harmonic law, and enlightened with regard to humanity's three-fold character, then marriage will be in order with the Love Spirit unity, and that great and holy work wherein man is called upon more especially to represent his Creator in re-producing the Divine humanity, will be purely engaged in. Then alone will be awakened that confidence and affection absolutely necessary for the Spirit's highest working in this important relation, and without which, those Divine instincts by which an Association under the Universe Triune Law can alone be guided and directed in permanent good, must remain undeveloped.

When such unions shall in reality take place, then will man and woman assist in the Spirit conditionating of each other, in Divine order and unity. The primary and most universal relationship of the sexes is an instinctive one. Woman is, by the maternal instinct, actuated to conditionate for the pure development of man's sacred sympathies and correspond with them, as man is to offer proper means to develop her purest intelligence and correspond with it. Man and woman, if they stand to each other as they ought, are promoters of all that is constitutionally holy, and each represses all that is constitutionally unholy.

Men and women remain insensible to the use and benefit of their highest instincts so long as they do not share all the attributes they possess, and make the freest exchange in their mutual sympathies with each other. The deepest instincts can only be enjoyed by mutual consent, reciprocity, and co-operation. Man's right action, and woman's right co-action, are of instincts that depend upon the Universe Triune Law. Let us bring the sexes together under proper arrangements, and we shall then see how instinctive they will become. At present our social arrangements are such that w

appear not to seek the instinctive nature, but quite the reverse, for the sexes are separated as far as possible, and conditionated with wrong conditions, and then it is denied that they are instinctive to the Spirit and to each other.

Would we act rightly in these and all other matters relating to humanity progress, we must put more trust and confidence in good, and less indulge our own weak and foolish imaginings. We may depend that in all things relating to our well-being and well-doing, we are not left without a law and testimony as to what is really good for us. It is true we must in this our generation bear the sins of our progenitors, for they are visited upon us even unto the third and fourth generation, but we shall have mercy shown unto us, even unto thousands of generations, if we once truly love good and keep its commandments.

We shall again revert to this subject in our next.

VEGETABLE DIET.

We continue our remarks upon this subject, by further extracts from Dr. Alcott's work:—

3. *The Medical Argument continued.*

That diseased food causes diseases in the persons who use it, needs not, one would think, a single testimony; and yet I will name a few.

Dr. Paris, speaking of fish, says,—"It is not improbable that certain cutaneous diseases may be produced, or at least aggravated, by such diet." Dr. Dunglison says, bacon and cured meats are often poisonous. He speaks of the poisonous tendency of eggs, and says, that all *made* dishes are more or less "rebellious." In Aurillac, in France, not many years since, fifteen or sixteen persons were attacked with symptoms of cholera after eating the milk of a certain goat. The goat died with cholera about twenty-four hours after, and two men, no less eminent than Professors Orfila and Marc, gave it as their undoubted opinion that the cholera symptoms alluded to were caused by the milk. I have myself known oysters at certain times and seasons to produce the same symptoms. During the progress of a mortal disease among the poultry on Edisto Island, S. C., in 1837, all the dogs and vultures that tasted of the flesh of the dead poultry sickened and died. Chrisiston mentions an instance in which five persons were poisoned by eating beef; and Dunglison one in which fourteen persons were made sick, and some died, from eating the meat of a calf. Between the years 1793 and 1827, it is on record that there were in the kingdom of Wurtemburg alone, no less than two hundred and thirty-four cases of poisoning, and one hundred and ten deaths, from eating sausages. But I need not multiply this sort of evidence, the world abounds with it; though for one person who is poisoned so much as to be made sick immediately, hundreds perhaps are only slightly affected; and the punishment may seem to be deferred for many years.

The truth, in short, is, that every fashionable process of fattening and even of domesticating animals, induces disease; and as most of the animals we use for food are domesticated or fattened, or both, it follows that most of our animal food, whether milk, butter, cheese, eggs, or flesh, is diseased food, and must inevitably, sooner or later, induce disease in those who receive it. Those which are most fattened are the worst, of course; as the hog, the goose, the sheep, and the ox. The more the animal is removed from a natural state, in fattening, the more does the fat accumulate, and the more it is diseased. Hence the complaints against every form of animal oil

every age, by men who, notwithstanding their complaints, for the

set mankind an example of its use.

Let me here introduce a single paragraph from Dr. Cheyne, which is very much to my present purpose.

"About London, we can scarce have any but crammed poultry or stall-fed butchers' meat. It were sufficient to disgust the stoutest stomach to see the foul, gross, and nasty manner in which, and the fetid, putrid, and unwholesome materials *with* which, they are fed. Perpetual foulness and cramming, gross food, and nastiness, we know, will putrefy the juices, and corrupt the muscular substance of human creatures—and sure they can do no less in brute animals—and thus make our food poison. The same may be said of hot-beds, and forcing plants and vegetables. The only way of having sound and healthful animals, is to leave them to their own natural liberty in the free air, and their own proper element, with plenty of food and due cleanliness; and a shelter from the injuries of the weather, whenever they have a mind to retire to it."

The argument then is, that, for healthy adults at least, a well-selected vegetable diet, other things being equal, is a preventive of disease, and a security against its violence, should it attack us, in a far greater degree than a diet which includes animal food in any of its numerous forms. It will either prevent the common diseases of childhood, including those which are deemed contagious, or render their attacks extremely mild; it will either prevent or mitigate the symptoms of the severe diseases of adults, not excepting malignant fevers, small-pox, plague, &c.; and it will either prevent such diseases as cancer, gout, epilepsy, scrofula, and consumption, or prolong life under them.

Who, that has ever thought of the condition of our domestic animals, especially about towns and cities—their want of good air, abundant exercise, good water, and natural food, to say nothing of the butter-cup and the other poisonous products of over-stimulating or fresh manures which they sometimes eat—has not been astonished to find so little disease among us as there actually is? Animal food, in its best state, is a great deal more stimulating and heating to the system than vegetable food;—but how much more injurious is it made, in the circumstances in which most animals are placed? Do we believe that even a New Zealand cannibal would willingly eat flesh, if he knew it was from an animal that when killed was labouring under a load of liver complaint, gout, consumption, or fever? And yet, such is the condition of most of the animals we slay for food. They would often die of their diseases if we did not put the knife to their throats to prevent it.

One more consideration. If the exclusive use of vegetable food will prevent a multitude of the worst and most incurable diseases to which human nature, in other circumstances, seems liable; if it will modify the diseases which a mixed diet, or absolute intemperance, or gluttony had induced,—by what rule can we limit its influence? How know we that what is so efficacious in regard to the larger diseases, will not be equally so in the case of all smaller ones? And why, then, may not its universal adoption, *after a few generations, banish disease entirely from the world?* Every person of common observation, knows that, as a general rule, they who approach nearest to a pure vegetable and water diet, are more exempt from disease, and the longest-lived and the most happy. How, then, can it otherwise happen than that a still closer approximation will afford a greater exemption still, and so on indefinitely. At what point of an approach towards such diet and regimen, and towards perfect health at the same time, is it that we stop, and more temperance still will injure us? In short, where do we cross the line?

PHRENOLOGICAL APHORISMS.—I.

1. The Spirit, by phrenological science, makes known its invisible operations in the human brain.

2. The Spirit, by phrenological science, gives to man a knowledge of the cerebral structure through which it acts.

3. The facts affirmed of in phrenological science, are valuable as evidences of the Spirit's triune operations in humanity.

4. In phrenological science is always shown that organism is subordinate to Spirit.

5. Phrenological science declares the Spirit's operations in each faculty, and that they are felt joyfully or painfully, according to the soul's inward submission to it.

6. In phrenological science the Love, Light, and Life substances, as developed in the brain, are clearly expressed, and the three organisms through which they are manifested are shown to be of different textures and qualities. The Love organism is more refined and delicate than the Light or Life organism, and the Light more fine than the Life organism.

7. The Spirit, by phrenological science, points evidently to the one-ness between man and his Maker. It demonstrates that, in the material sphere, every organ has its existence in and from the organizer's prior existence, and that no organ, whether nerve or gland, has any degree of self-action.

8. All cerebral interior feelings and exterior organisms are Spirit-actuated, and have no existence apart from Spirit.

9. Phrenological science exhibits the varieties which are manifested by the Spirit in each substance nature, and its instinctive affections.

10. The Spirit, by phrenological science, reveals the constitutional laws under which every creature is developed, and proves that a sense of goodness and happiness results from conformity with these laws, and vice and misery from neglect and disobedience of them.

11. In phrenological science we are given a just exposition of that which previously exists in human nature, and of the entire dependence of the human soul upon the self-existent, a priori Spirit.

12. The motives of human actions are traced back in phrenological science to the universal laws under which they are developed, showing the correspondence that ever exists between the unitive interior Spirit and the exterior diversified forms. The outer man, with all his improvements and acquirements, is but a condition for the inner man, when in vital alliance with Spirit, and to this primary relationship the phrenologist will ever direct as the key to all the increations by which he explains the exterior manifestations. Phrenology acknowledges the inner man as the Spirit's instrument in the whole organic structure as well as in the cerebral organs.

(To be continued.)

THE production of fat is always a consequence of a deficient supply of oxygen, for oxygen is absolutely indispensable for the dissipation of the excess of carbon in the food. This excess of carbon, deposited in the form of fat, is never seen in the Bedouin, or in the Arab of the desert, who exhibits with pride to the traveller his lean, muscular, sinewy limbs, altogether free from fat; but in prisons and gaols it appears as a puffiness in the inmates, fed, as they are, on a poor and scanty diet; it appears in the sedentary females of oriental countries; and, finally, it is produced under the well-known conditions of the fattening of domestic animals.—*Liebig's Animal Chemistry.*

"THE PRESENT."

NEW YORK: W. H. CHANNING, EDITOR AND PROPRIETOR.

We are too far advanced in humanitary progress now to say the voice of the present is the echo of the past, or that we can discern in it the whispers of the future; but the present has its value, and seed must be sown in it, however ignorant we are of the fruit it may produce. A periodical of a deeply interesting character, entitled the *Present*, has been forwarded to us by our American correspondent, and we hail in it the Spirit's operations towards the new age of which the morning star is rising in the night's dark shadowings. The introduction is a noble effusion of a noble heart. With it we say work and despair not; at such appeals the genetic fire will kindle, and the eye no longer fixed upon the ancient time pieces whose pendulums have ceased to beat, will mark the rays indicating a new phase in the present era, and prepare to meet the dawning of the celestial sun in the human atmosphere. In the following beautiful tale, from this periodical, our readers will, we are sure, appreciate the hidden meaning, and accept it as a gem from the Spirit depths of the mental world. Not equally imaginative are all the pages of the *Present;* the deep thinker, and true philanthropist, as well as the poet, will find the varied subjects that belong to this Era touched upon with the pen of genius, and well worthy his attention.

THE REMEMBERED HOME.

BY LYDIA MARIA CHILD.

"Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."—*Wordsworth.*

A child lay sleeping by the sea-shore. The tide was coming in so fast, that the foam of the great waves already dashed near the feet of the sleeping one. A white gull came riding thither on the top of a huge wave. He flew high up in the air, and screamed as he flew.

Whereat the sleeper awoke, and looked around him. The place was wild and lonely; but the red, round sun was rising up out of the ocean, and as the sea-nymphs danced up to meet him, the points of their diamond crowns glittered among the green billows.

"Where am I?" said the child. He rubbed his eyes, and looked all around with wonder. "How came I here?" he said: "This is not my home!"

Suddenly, he heard soft, sweet voices. They came from above his head, and the caves of the rocks echoed them.

Then he remembered that he was a king's son, and had once lived in a glorious palace. How had he wandered thence? Had gipsies stolen him as he slept in his golden cradle? Those soft, sweet voices sounded like old times. "I heard them in my father's house," said he; "oh, I wish they would sing to me again."

In the simplicity of his little heart, he thought some one among the rocks sung in reply to the voices in the air. He crept into a cave, and asked, "Where is my home? Ye that sing here so sweetly the song of my father's house, can ye tell me where is my home?"

The waves dashed loud against the rocks, but there was no other sound; only, as he ceased to speak, echo, with hollow tones, answered, "Home."

"Where *is* my home?" he cried with passionate eagerness; and echo again answered, "Home."

Afraid of the loneliness, and of the mocking sounds, the child crept out of the cave, and came into the morning sunshine.

He walked on and on, and it seemed as if the smooth, hard beach would have no end. The great waves, as they came tumbling and roaring to his feet, seemed to speak into his heart, with a deep loud voice, "Home! Home!"

Then the tears rolled down his cheeks, for he felt as if he was wandering alone in a strange place.

As he went along, crying bitterly, he met a lame old woman, who said to him sharply, "Well, John, where have you been? A fine piece of work is this, for you to walk in your sleep, and so be whimpering by the sea-shore at break of day! I must tie you to the bedstead; and then all the walking you do, you must do in your dreams."

The boy looked timidly at her, as she took him by the hand; and he wondered within himself if she were the gipsy that had stolen him. Then he remembered the melodious voices, and the echoes in the cave, and how the great thundering waves seem to speak into his heart.

"Why don't you talk?" said the old woman; "I should think you would be glad to go home."

The boy answered, "It sometimes seems to me as if I once lived in a beautiful palace, and if the hut where we are going were *not* my home."

"That comes of walking in your sleep," said the old woman: "These are dreams. Come home, and go to work; for dreaming will get you no breakfast."

So the little boy went to her hut; and when he had milked the cow, and drawn the water, and split wood for the oven, she made ready for him a nice breakfast. She was very good to him, according to her ways; and when he had done his work, she was always willing he should run in the fields to play with other children.

Gradually he forgot the voices in the air, and the echoes in the cave, until it seemed to him as if he had always lived in the old woman's hut.

But a long, long time after, it chanced that the cow rambled from her pasture, and John was sent to find her.

He wandered far, into a deep, thick wood; and there, by the side of a running brook, in the midst of white shining birch stems, that stood thick around, like slender columns of silver, the old cow was lying on the grass, with her feet folded under her, peacefully chewing her cud. The full, clear moon shone on the brook, and as the waters went rippling along over the stones, it seemed as if the moon were broken in pieces, and every little wavelet were scampering off with a silver fragment.

The thoughtful lad looked at the moon, fast tending to the West; he looked at her image in the brook; and he listened to the deep silence of the woods. The same sweet voices that he had heard before, seemed to come from the brook; and the notes they sang were like snatches of an old familiar tune. Again he remembered, but more dimly than before, that he had once lived in a glorious palace, full of light and music.

He stood leaning against a birch tree, and looked with earnest thoughtful love at a pale evening primrose, which grew by the bank of a rivulet.

By degrees the flower raised itself, and assumed the look of a tall, graceful girl, playfully dipping her feet in the water. Then the heart of the youth was right joyful! He sprang forward, exclaiming, "Oh, it is long, long years since we parted. Do you remember how I tried to kiss your image in the great crystal mirror in my father's palace? and how provoked I was that ever, as I tried to kiss your image, I kissed myself? How glad I am to see you again! Will you lead me to our home?"

The tall primrose waved her yellow blossoms in the evening air, and made no answer. The youth stood amazed. Where had the maiden vanished? Whence did she come? What meant these recollections of a far-off home?

In the deep solitude around, it seemed as if all things tried to tell him, if he *could* but understand their language.

Slowly and sadly he returned to his hut, driving the cow before him.

The night was beautiful, but solemn; for all was dusky light, and star-stillness. The lone traveller gazed at the silent sky with earnest glances, and still his busy heart repeated the question, "Where is my home? Where is the beautiful maiden?"

It seemed as if the stars might tell him, if they would; but the stars passed into his heart and found no voice.

For a long, long time, he remembered this scene with strange distinctness. At early dawn, at evening twilight, in the deep woods, and by the sounding shore, he thought of those soft, sweet voices, and the beautiful maiden. His heart desired to hear and see them again, with inexpressible longings.

At last, after weary months, he met them thus: he rose before the sun, one bright May morning, and went forth to gather violets for the children. In the field before him he saw a beautiful child, with white garments and golden hair. He called to her, "Little one, you will take cold in the damp grass, with that thin dress!" But the child turned round laughing, and threw flowers at his head. As he came nearer to her, he perceived that she had thin, transparent wings of lovely purple; and sometimes she went skimming along the grass, and sometimes she sailed round his head, tossing flowers in his face, and singing,

"Follow, follow, follow me!
Follow me by rock and tree!
Ever toward the rising sun,
Follow, follow, lonely one!
Where thy home is thou shalt know—
But long the path, the journey slow.
Follow, follow, follow me,
Follow me by rock and tree,
Ever toward the rising sun,
Follow, follow, lonely one."

Thus she went on singing and dancing, and sailing in the air. Sometimes she ran before

him silently; but if he questioned her, she skimmed swiftly away, as if she were skating on ice; and he could only see the shining of her white garments among the trees in the distance. She would wait till he came near, and then begin to sing,

"Follow, follow, follow me!"

In this way she led him to the top of a high mountain, and then flew away far up into the sky, and so out of sight. The youth gazed upward till he could no longer see the waving of her garments, or the glittering of her wings. "Oh, would that I, too, could fly!" he exclaimed. He looked down upon the broad green fields and the winding river, that lay at his feet, like emeralds set in silver; and the world seemed more lonely than ever. He leaned his head upon his hand and sighed. Suddenly he heard a tuneful voice; and it sang the same notes that puzzled him on the sea-shore. He turned quickly round, and the beautiful maid of the primrose stood before him!

Blushing deeply, and trembling with delight, he arose and said, "A pleasant May morning to you, fair maiden! Tell me your name." With modest and simple frankness, she replied, "Thanks for this friendly greeting. My name is Mary; and my father is Joseph, the miller. You can see our mill, if you look where the brook goes rushing down the sides of the mountain."

"Now, this is passing strange," thought he; "did I not see this very girl rise out of a primrose, by the side of the birchen brook? Is she not, moreover, the very one whose image I tried to kiss in my father's mirror?" But he kept these thoughts to himself, fearing she would again disappear. He said aloud, "You are abroad early this morning, fair maiden."

She replied, "I came hither for a rare blue flower that my little sister dearly loves. It grows only on the mountain top, as if it liked to live near the sky. See, my basket is nearly filled with flowers; but I have not found our favourite blue-eye yet."

The youth eagerly inquired of what flower she was in search; and never was he so pleased as when he found a group of them nodding under the warm shelter of a rock. They rambled over the mountain, till the basket and the maiden's apron were filled with flowers; and then slowly they went down to the cottage by the mill. The good mother came to the door, with clean white cap, and silken kerchief folded over her bosom. The youth saluted her respectfully, and she, with warm, friendly heart, asked him to come in and share their breakfast. As he ate of their fresh honey and cakes of sweet meal, it seemed as if he had known them for years.

"I do not remember the faces of the old miller and his wife," said he within himself; "but as for that sweet Mary, with her large blue eyes and golden hair, I certainly saw *her* in my father's mirror."

From that day, he went very often to the mill by the mountain stream. And, as he and Mary stood arm in arm, watching the pure white foam, as it went tumbling and sparkling over the wheels of the mill, or looking up, with large still thoughts, into the silent sky, he was often puzzled to know whether his companion was an earthly maiden, an angel, or a fairy. Her voice was so like the voices heard on the sea-shore; and she so often sung snatches of songs, that seemed like familiar music long forgotten. Still more remarkable was the deep expression of her gentle eyes, which he said looked like the tones of his father's voice. Then that marvellous vision of the primrose by the brook; and the fair child, with shining wings, who first guided him to his Mary. Even the blue flowers he gathered on the mountain top perplexed him, like things seen in a dream. And though the beautiful girl assured him she was Mary, the miller's daughter, she at times confessed that she, too, seemed to remember a far-off radiant home, and, in her dreams, heard voices singing,

"Ever toward the rising sun,
Follow, follow, lonely one!"

Then, the maiden really seemed to have fairy gifts; for, in the darkest night and the cloudiest day, wheresoever the youth saw her, a warm and mellow gleam, like sunlight, shone all around her. Ever since he had known her, the stars seemed to look, like mild eyes, into his heart; and when he was thinking of her, things inanimate found a voice, and spoke to him of that far-off glorious home. Once she plucked a rose, and gave it to him; and ever after, even when the leaves were withered, whenever he looked at it, a smiling face came out from the centre, with gentle, earnest eyes, and golden hair, and, in soft sweet tones, said, "Remember Mary!"

They often talked together of these things; and one day the youth said, "What hinders us, dear Mary, that we do not set out on a pilgrimage in search of our lost home?"

With a smile she answered, "Perhaps it will be our father's will that I shall go before. If I do, will you not dream you hear my voice singing,

'Follow, follow, lonely one!'"

Her words made the youth sad in his heart. "I should never find the way, without *you*," he said; and, as he clasped her hand, the warm tears fell on it.

Seven days after that, he went to see his Mary, and the sorrowing mother told him the Angel of Death had been at the mill. Her darling one had gone to the spirit-land.

When that fair body was laid in the ground, John covered the place with the blue mountain flowers, and there he sat and wept. The good mother spoke words of comfort; but he heard her not. Soothing voices breathed in the evening air; but he arose and stamped on the ground, and tore his hair, and screamed, "Sing me these songs no longer! I have no home. They are all lies—lies that ye utter. Has not Mary gone away for ever, even as the vision of the primrose vanished into thin air? Find some other dreaming fool to listen to your song!"

A grieved and moaning sound was heard, and died away slowly—slowly, in the distance.

The youth rushed down from the mountain, and roamed sullenly by the sea-shore. Although it was broad sunshine, the sky looked dark, and there was no light upon the earth. The pleasant birds were gone; crows cawed in the air; and the waggons creaked more harshly, since Mary died.

All at once, a tall figure, with a brass trumpet in his hand, walked up and blew a loud blast in his ear.

"In the name of the Furies, what did you do that for?" exclaimed the angry youth.

"Pray excuse me, Sir," replied the figure, bowing low, "you seem to be creeping along in a gloomy way here. Men say you are in search of a lost home. Just see what a wondrous balloon I'll prepare for you!"

He put his trumpet to the edge of the sea, and blowing strongly, a large, beautiful bubble sailed upward.

"There's a travelling equipage!" exclaimed the trumpeter. "Spring on that, and you may ride to Jupiter, or Saturn, if you choose."

The youth jumped astride the bubble. It went bobbing hither and thither, as the wind carried it; and if it seemed likely to fall, the stranger blew lustily on his trumpet, and sent it aloft again. It kept very near the earth, but the giddy youth thought he was high up in the blue; and he felt great contempt for the pigmies that walked on the ground.

By and bye, other figures came up beside him, riding on bubbles. This irritated him, and he tried to kick them out of the way.

At last, up came a monkey riding on a bubble, fiddling with all his might; and the trumpeter blew stoutly to keep him aloft.

Then came a Chinese juggler, dancing on a bubble, and tossing about five ivory balls the while. The blasts from the brass trumpet came so thick and strong, that he and the monkey kept close alongside the youth.

At this, he exclaimed sharply, "A pretty sight are you two, jigging about on soap bubbles, in that ridiculous fashion! Is it possible you are such fools as to think you imitate me, sailing on a rainbow?"

"Is it a rainbow you call it, Sir?" said the monkey, with a grin: "it's nothing on earth but a bubble!"

This made him so angry, that he tried to knock them both down; but the juggler hit him on the forehead with one of his ivory balls, and he tumbled down senseless on the beach.

When he came to himself, he was lying in a cave, on a bed of sea-weed. A beautiful airy figure stood before him, with a garment of transparent silver gauze, through which her graceful form was visible. She held toward him a goblet of wine, and, twirling herself round like an opera dancer, began to sing,

"Follow me, follow me,
To the caves of the sea,
Where beauty is glowing,
And bright wine is flowing.
Follow me, follow me,
To the caves of the sea."

"I will follow thee to the end of the world, beautiful stranger!" exclaimed the youth.

He tried to rise, but he grew dizzy, and leaned against a rock to recover his strength. As he leaned, a withered rose fell from his bosom. When he took it up, a lovely face, with golden locks, and sad earnest eyes, looked out from it, and said in low, plaintive tones, "Remember Mary!"

He kissed it devoutly, then turned to look at the gay, dancing stranger. But lo! her beautiful face was twisted into a resemblance of the monkey. She grinned as she said, "It's nothing but a bubble!" and so, with awkward hops, went tumbling down on four feet into the hidden recesses of the cave.

The youth again kissed his precious rose. The mild, earnest eyes smiled upon him, and the lips said, "Why seek you not your Mary, and your home?"

"It is—it must be so!" he exclaimed. "I have a glorious home, and I will seek for it."

He went forth from the cave. The landscape looked bright, the air was balmy, and the never-ceasing song of the sea had in it some bass notes of the old familiar tune.

The [illegible] remembered how Mary had repeated to him,

"Ever toward the rising sun,
Follow, follow, lonely one!"

So he gathered his garments around him, and turned towards the East. But presently he heard a cracked, shrill voice behind him, calling "Halloo! halloo! there!"

Turning, he saw a thin, wrinkled old man, with a sharp visage, and a tight little mouth. He stood in an enormously large nautilus shell, as big as a boat, and full of gold. He beckoned so earnestly, that the youth went back.

"Stranger, I want your help," said the little old man, in coaxing tones. "I know where are piles and piles of gold like this. If you will help me to get it, you shall have half of it; and that will make you richer than a king's son, I can tell you."

The youth was tempted by the offer, and promised to enter the old man's service.

A moaning sound, like sad wind-music, was heard in the distance; but it passed away, and he heeded it not.

He went to work with the old man; and they dug in dark caves, month after month, and year after year. He had scarcely time to glance at the bright heavens and the flowery earth. His withered rose lay neglected in his chest, and all recollections of his home had passed away.

His chief amusement was to pile up golden coins. He said to himself, "When I have a hundred thousand piles, each six feet high, I will build a palace of ivory, and all the floors shall be of pearl, inlaid with gold doubloons. My twelve milk-white horses shall have harnesses of pure gold, covered with seed pearl. Oh, then I shall be perfectly happy!"

So he digged and heaped, and digged and heaped, till he had piled up a hundred thousand pillars, each six feet high.

He of the brass trumpet blew loud blasts, proclaiming to all wayfarers that here dwelt a man richer than Crœsus. All men touched their hats to him. Even the Chinese juggler laid his forehead to the ground as he passed.

But all at once, the coins behaved in the oddest fashion. From many of them there suddenly grew out wings, so that they looked like golden beetles of a new and ungainly shape. They flew away, like a swarm of bees, and went skirling through the air, klap! klip! klap! clickety, click!

Then the sharp-faced little old man, who first decoyed him into the boat, tittered and laughed to see folks run after the flying gold. The trumpeter laid down his trumpet; said he had a pain in his side, and should go into a consumption if he blew any more.

John resolved to lock up the rest of his coins, lest they, too, should fly away. But the piles all tumbled to ashes beneath his touch. The people round him all said they were certainly gold. He tried to believe them; but when he took up a coin, he saw nothing but ashes.

As he meditated on this, one of the flying pieces alighted on the table, and began to dance a rigadoon. It tumbled over and over, and presently sprang up in the form of the monkey, with a face like the wrinkled old man of the boat. He turned a somerset in the air, and then came up with a dollar on his nose, singing, with an ugly grin, "It's nothing on earth but a bubble!"

Provoked beyond endurance, he seized a large stick and would have killed the beast; but a venerable man, with silver-white hair and a bland countenance, held back his arm, and said, "Harm not the poor animal; but rather do him good."

John covered his face and wept, as he said, "All things are bubbles! They told me I should be like a king's son, if I heaped up this accursed gold, that now gibes, and gibbers, and mocks at me!"

"And wast thou not a king's son in the beginning?" said the old man, with solemn tenderness. "What could the caves of the earth add to wealth like thine?"

Then was the wanderer strangely moved, and his thoughts were perplexed within him; for there was something in that old man's clear, mild eye, that reminded him of his beloved Mary, and the blue flowers on the mountain top.

With a troubled voice he murmured, "The sea and the earth, the mountains and the stars all lie to me."

"Not the mountains and the stars, my son," replied the old man. "But look! thy enemy is hungry."

The rich man turned, and saw the Chinese juggler in rags, leading a half-starved monkey. His heart was softened, and he took gold and gave him, and said, "Buy food for him and thee, and come to me again." But the gold that he gave returned into his own hand, though *they* carried it away with thankful hearts; and as he laid it upon the table, he found that that, and that only changed not to ashes; it remained pure, solid gold.

The white-haired old man smiled, and said, "All is *not* a bubble.

That thou keepest thou losest—
That thou givest thou hast.

Wilt thou follow me to thy father's house?"

He said this persuadingly; and he that heard, again believed, and turned his face toward the East. "Shall I carry nothing with me?" he inquired. "Thy withered rose, and the gold thou gavest to thy enemy," replied the venerable guide.

Before they had proceeded far, the trumpeter and the old man in the boat hallooed after them, and the siren of the cave sang her song.

But they kept bravely on, ever toward the mountain in the East. The flowers grew thicker in their path, and sent up their fragrant breath, and offering of love. In the trees seemed to be a multitude of harps; and unseen hands played the old familiar tunes.

When they reached the top of the mountain, he turned to speak to that kind old man, with solemn, friendly voice; but the child with white raiment and shining wings stood before him. She carried in her arms long wreaths of the most beautiful flowers; and as she danced round and round him, she twined them playfully about his limbs, singing,

"Ever toward the rising sun,
Follow, follow, lonely one.
Loud sound the notes of lofty cheer
Be strong of heart—thy Home is near!"

But presently, when a broad river came across their path, the man stept shuddering back, saying the waters looked cold and deep, and he could not wade through them.

The child dipped her wreath in the water, and straightway a glorious rainbow spanned the river.

On the opposite side appeared Mary, with a rose upon her bosom, and a bright revolving star on her forehead. She too began to sing,

"Loud sound the notes of lofty cheer,
Be strong of heart—thy Home is near!"

Then a bright smile lighted up the face of the wearied traveller. He folded his arms, and the shining child guided him across the rainbow with her wreath of flowers.

On the other side stood a stately palace of gold and pearl; and when he entered, he beheld the self-same crystal mirror, where he, in the far olden time, had tried to kiss the image of his Mary.

The coins he had given his enemy changed to golden harps, and made heavenly music. The withered rose bloomed again in more glorious beauty, and the whole air was filled with its fragrant breath as it waved gracefully in the gentle breeze.

Then he fell on the neck of his beloved, and said, "We have found our father's house. This is our Home."

SEXUAL HARMONY.

The remarks inserted under the head of "Sexual Communion," in the last number of the *New Age*, excite considerable attention, both among our friends in this country, and also those on the other side of the Atlantic. On the one hand we are advised to keep to the great question of "Association," and show how the millions may be released from the misrule of evil affections; whilst on the other we are warned that we are in a critical state, which renders our future destiny very uncertain, by our not declaring in a sufficiently powerful manner against all human generation. To both parties we would remark that we find we have hitherto failed to make ourselves clearly understood by either of them. We seek not association, or abstinence from generation, except as conditions for perfecting man's true destiny. To our English correspondents we say, we fear not but associations will be formed as rapidly as suitable beings are ready to conduct and arrange them; and to our American friends we reply, that it is not likely we shall descend to anything carnal or impure as we become conditionated and more Divinely natured All that we object to is, to set up any mere condition as an end, or declare a mode through which the Spirit will operate, in a sphere to which we have not arrived, for the Spirit's operations must not be limited.

We are desirous of progressing with the great work set before us in proportion as we become enlovened, enlightened, and energized by the Spirit, and we thank our friends for their counsel, aid, and suggestions, which will always be most cordially welcome, and no doubt will be used by [illegible] for the universal good through our instrumentality.

THE DIVINE OR UNIVERSE BIRTH.

A universe birth, as opposed to the individual birth, is an expression of the Divine mind by direct descent, in quality.

A qualification that has an intimate ascending relationship with the infinite, and in which no secondary will has been active, or can become so.

An object that the infinite has effected from first to last, using the suitable quality, but avoiding the interruption of a secondary will or an active. A quint essence that has been accomplished, and made immortal, by the Divine activity alone.

The last point of a straight line, the boundary of length, by an appearance. A result of the Divine will, in the forms which it can actuate in a direct manner. A manifestation of the Divine intellect, in such modes as it itself can use every moment, without impediment.

A miniature world, or universe, in which the Divine will is the only active. An individual mind that is only the looking-glass expression of the Divine mind. A thought of the infinite in a universal garment. The moved hand of an immortal clock, whose works are always in activity.

A physical, spiritual, and Divine concurrence.

An object, a subject, and a sphere, in the closest bonds and analogies. We believe that more distinct apprehensions on this point are needed, and that for the want of them, the work of degeneration is carried on with vast energy, inconsistency, and ignorance.

The great distinction of the two births is, that the universe birth is of the one or primary will, and the human animal birth is of the secondary and subordinate will—the sin will. The first is complete, the other is complex.

The complex birth is want, personified want; want in every possible mode; want feeding upon want, and providing new energies to want.

The Divine birth comes forth in a direct line, by gradual and regular descent, to such a degree to where its own course is stopped, and then it suffers an eclipse for a while in contradictory conditions. Some of the lower spheres being in confusion, it consents to become imprisoned, that it may in the end accomplish its primitive purpose; accordingly, until this birth begins to resume its own direct course, we have only the justice of injustice, not the signs of justice.

Justice is a type of the awakening energies of the Divine birth, and proves that life is beginning again to resume its own course, out of its animal captivity. Where justice, as a type, is not, there the Divine birth is yet in restraint, and cannot pursue its own line of conduct.

CONCORDIUM REPORT.

SINCE our last report, we have commenced the re-organization of which we spoke in a former number of the *New Age;* and in compliance with the promise therein given, we now lay before our readers an outline of what has been done.

1st. A new society has been formed, which is named "The Universal Concordian Society," whose central office is at the Concordium. Its declared object is to assist the members of it in a three-fold submission to the Universe Triune Law in all its required conditions; and to aid in effecting this object, the society is regulated by principles in strict accordance with the said law.

2nd. The parties commencing the society make the following affirmation, which will be required to be agreed to and signed by each member on joining it, and admitted as a principle, until a higher development

takes place, and a different declaration is agreed to by the inmost or first circle of the society:—"That one Spirit is eternally manifested throughout the universe in a three-fold order of Love, Light, and Life—or Goodness, Wisdom, Power—or Benevolence, Intelligence, Energy; and that this Spirit is indwelling in every existence, and acts in accordance with its particular nature or organized form and the conditions presented to it, which Spirit creates and sustains all things throughout the universe."

3rd. It is agreed that the society consist of three distinct circles:—

1. An inmost or first circle, who associate on terms of equality, and act in concord with Love, Wisdom, and Power, and with each other; and who submit to the Universe Triune Law in all the conditions it requires, as far as they are from time to time enabled.

2. An inner or second circle, of persons who willingly yield themselves to the Spirit in its required associative conditions.

3. An outer or third circle, of all persons desirous of joining and aiding the work in any manner.

4th. The inmost or first circle having been formed, it is agreed that all future admissions to the society, or exchanges from one circle to another, be only made with the consent and approbation of all the members of this circle.

5th. A President is elected, who is to hold office as long as it appears advisable to the members of the inmost circle, and a Council is chosen, who hold office under the President, which Council is to be altered from time to time, as may be required, and any member of it removed by the President when necessary.

6th. To preserve unity, the President, after receiving such suggestions as may be given regarding the course to be pursued, decides all practical steps that are to be adopted.

7th. The society adopts the present establishment at Ham Common as its first Concordium, which remains under the paternity of its present Pater.

8th. The society reserves to itself all subscriptions, donations, profits from business, or any other funds from whatever source derived; which it will advance to the present or any future Concordium, in such order and to such amount as shall appear requisite to the President in Council.

9th. The society undertakes the publication of the *New Age* and such other Concordian works as may be agreed on by the President in Council.

10th. The officers of the society have resolved on progressing no faster than the means for doing so are freely placed in their hands, as they intend "to owe no man any thing, but to love one another." They will depend mainly upon the Spirit's influence developed in the members, whereby they will become enlovened, enlightened, and energized for the task they have to perform; but it is proposed to receive such funds as may be voluntarily offered in the following order:—

1. Donations.

2. Periodical subscriptions.

3. Deposits during the pleasure of the President in Council.

These last are to remain in the hands of the society without interest or any other claim on them, unless it is convenient to the society to pay interest or return the principal.

4. Property from members joining the society in the second or first circles, including furniture, tools, &c., which shall be taken at a valuation and dealt with on the same principles as deposits.

11th. It is agreed that members on joining the Concordiums of the society shall not be required to give up their individual property, but may make such donations, periodical subscriptions, or deposits, as may be agreed on; but during the time they are members of Concordiums, all earnings of every kind are to be the property of the society; and each member will be supplied with food, clothing, lodging, and other requisites.

12th. It is agreed that the general accounts of the society be kept by the Universal Concordian Society, and that each Concordium shall keep an account of its particular receipts and expenditure, which shall include all business done within it, and shall exhibit its profit or loss to the general society.

These being the chief arrangements which appeared necessary, they were unanimously adopted; and the President appointed a Treasurer and Secretary, and ordered an inventory and valuation to be made of the property in the hands of the Pater of the first Concordium; and a balance sheet to be drawn, exhibiting the assets and liabilities; and the amount debited against the Concordium in the books of the Universal Concordian Society.

This outline was unanimously approved of by the members of the first Concordium, and since it has been adopted we have been engaged in taking the inventory and valuation, and in making such general regulations for discipline and other matters as will enable us to arrive at an at-one-ment in the design and execution of the work we have engaged in, as we are convinced that without entire unity, both in principle and detail, there can be no hope of progressing in universe order.

As our intention is to submit to the universal in our proceedings, whenever practical, we do not publish the names of the President and other officers; but as we have also resolved on refraining from mystery or secrecy of any kind, the minutes of the proceedings of the society will always be accessible to those who require information; and the parties will most readily commit the trust they have undertaken into the hands of persons better prepared to act as the instruments of good in so Divine a work, as soon as they can be selected.

In the next Concordium Report, we hope to give many of the regulations regarding details, that will be adopted with the experience we at present possess; and we shall at all times have great pleasure in receiving aid, counsel, and suggestions from any parties who offer it.

We have again commenced to receive candidates, and shall be happy to enter into communication with any who are desirous of joining us; and the officers of the Universal Concordian Society will also be happy to give any assistance or advice to persons wishing to form Concordiums in other parts of the country, or upon any other progressive measures.

We have issued Part IV. of the letters and writings of J. P. Greaves, which may be had of our usual publishers. We have also just published a pamphlet entitled "The Sentiments of R. Owen and J. P. Greaves, as contrasted by the latter in the margins of the 'Book of the New Moral World;'" which may be had from the same parties.

The numerous publications now issuing from the press, appealing to the public from benevolent motives, prevent our giving them anything like an adequate notice; but we cannot be satisfied without calling attention to the *Present*, from which, it will be seen, we have extracted an article. It is, indeed, a valuable aid in the work of human regeneration; and the influence of the Spirit, which breathes throughout it, will not fail to be felt wherever it is read.

Time, since our last report, has been most happily spent in the labour of Love, and we feel that we have been useful in our sphere. We request

those who think with us, but have not yet thrown off the trammels of society, to be of good cheer, for the path we have trodden is far more pleasant and agreeable than we had any conception of. Every day opens new beauties in the prospect before us, and we find a calm, peaceful, and holy joy in our progress, that can only result from an association with the all good.

We have had numerous visitors during the past month, some of whom have taken their abode with us for the purpose of ascertaining more clearly how far they approve of the mode of life we are adopting. Among others we are happy to say we have had a visit from Mr. I. A. Etzler, the author of "Paradise within the reach of all men," and the "Mechanical System," and that he with Mrs. Etzler is now residing with us. Mr. and Mrs. Stollmeyer and family also are resident with us, having resolved on trying the experiment of a Concordian life for some time. Mr. Etzler has at length a prospect of bringing his discoveries fairly before the people of the Eastern hemisphere, on the fact ground, as he has two engines for cultivating the land now preparing of upwards of 25-horse power each, one of which is intended for Citeaux, whither Mr. E. proposes going to superintend its first operations. We hail with pleasure this step in progress, being well assured that each movement that tends to abridge the necessity for subjugating the inferior animals of the creation by man, will aid him in conditionating for the Spirit's development in Love, which is now all that is required.

Our correspondence during the month has been of a highly interesting character, and we request of our friends that they will continue to forward us all that they think will contribute to the universal good. We have received some valuable letters from America, which are highly interesting with regard to progress; but the claims previously made upon our pages prevent us extracting from them in our present number.

To those who feel the conscientious sensibilities of Divine Love, we can give the firm assurance that they may soon enjoy a far happier state of existence than they at present suppose attainable; for wherever there is the one-ness of the Spirit developed sufficiently to animate and sustain them in each duty it requires, all other conditions may soon be provided for a daily advance in well-being.

We have again to urge upon our friends the duty they owe to the Spirit of disseminating whatever they find in accordance with goodness to the greatest possible extent. There is much vice, crime, and misery abounding throughout society, and we must inevitably be all partakers of it as long as it exists. It will be useless for us to cry peace, peace, for there can be no peace to the wicked; and whilst wickedness remains in any single human being, its influence must be more or less felt by all. Let us, then, be awakened to individually and collectively examine, what portion of the work that has to be performed is allotted to us. Let us submit passively to the Spirit, and being by it enlovened, enlightened, and energized, let us go forward with the determination of serving not only the human family, but every order of the creation, to the greatest extent in our power.

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THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

Man's welfare is more involved in spiritual than physical organism.

No. 18. Vol. I. JUNE 1, 1844. { Price 2d. or by Post 3d.

ON ASSOCIATION.—X.

In our last paper, whilst treating of man's triune organism, we affirmed that, in all things relating to his well-being and well-doing, he is not left without a law and a testimony as to his real good; and we also affirmed what is equally to be borne in mind, namely, that this law and testimony declare that he must bear the sins of his progenitors, which are visited upon him to the third and fourth generation; and also that he will have mercy shown him, even unto thousands of generations, if he is truly submissive to Love, and enlovened by it.

These are truths of such deep and vital import to those who intend to associate "to assist man in becoming more rationally conditionated for submission to the universe law," that we again most urgently call attention to them.

Every scripture or other record of the past, as well as every revelation that is daily and hourly progressing within and around us, most abundantly testifies the omnipresence of essential good, and that man more or less represents this good in his thoughts, words, looks, and acts, in proportion as he retains his relationship to it.

Much as we may admire the mechanical and chemical discoveries that exist so abundantly around us, we are each of us, if we give deep and attentive submission to the monitions of the indwelling deity, most thoroughly convinced that there is in our own beings that which is above and beyond all these; and that spheres, with all their sympathies and affinities, may still be progressed in us, that as yet "the eye hath not seen, the ear hath not heard, neither hath it entered into the heart of man to conceive."

Whenever a number of persons, in whom the self-will principle is wholly yielded up, shall associate in truly Divine order, and be in all things submissive to the supreme good, there will be exhibited upon the earth such results as have hitherto been looked for in vain.

It is not for us to declare the councils of the Most High, further than they have been revealed in us, and we have been commissioned to do so; but without presuming to go beyond the ordinary reflections of our readers, we think we may, without shocking any prejudices that have, perhaps, been instilled into their minds, address them upon a subject so important to every individual in creation as is that of the generative law.

Generation, or the re-production of each species, is the most truly vital act the Spirit performs in every order of creation, according to its being and conditions, throughout the universe. We, as links in the eternal chain, receive a form or organization from our predecessors, which form is gradually developed; and in proportion to its capacity in original constitution, and the conditions in which it is placed for the manifestation of the indwelling good, so does it become in its turn a suitable instrument for

carrying forward or otherwise what must at the least appear to us the design of the great Creator; and the strongest apparent portion of this design is the re-production of each race.

Have we, however, ever seriously reflected upon the duty involved upon us in this great law, or how far it is connected with human progression? Or has man, in his associative arrangements, overlooked this most important element for his well-being; and in seeking his personal and sensual gratification, weakened that relationship it is his highest privilege to hold with essential good?

The answers to these questions must be looked for both within and around us, and in proportion to our submission to God it is certain we shall discover we have degenerated, and this to a most alarming extent.

The ancient records of every scripture declare that man was originally created an image or likeness of good; and that he has, through some selfish act, fallen away from this good, and become corrupt and depraved; and the vice, crime, and misery everywhere abounding most fully testify that whatever was his original state, he is not now the reflex of pure goodness.

The high, the noble, the god-like portion of our nature is not fully dedicated to the service of the Creator; but we almost invariably seek the gratification of our carnal appetites, as the highest point to which we aspire, and expect to re-produce feelings and sensations which appear moral and good to us, without reference to their originator.

Self-will, in all countries and in all ages, so far as the re-production of the human species is concerned, has perverted human affection into lust; and we have the consequences of lust within and around us, in envy, hatred, pride, malice, and all uncharitableness. Until super-human essences are added to man, and an entire change is made in the arrangements under which the two sexes are associated, it will be impossible that societary progress can be established for the Divine end.

In our last paper we offered an opinion that the most advisable course which can be adopted in any Association, as a preliminary measure, is, that the parties should entirely abstain from generating until the higher natures are born in the members, so as to leave no doubt of their ability to fulfil the Divine purpose of re-producing *its image* in the spiritual, psychical, and physical spheres. The attention we have since given to the subject, and the strong corroborating testimony received from the Association of United Believers, generally called Shakers, in America, both tend powerfully to convince us that this course is the only really practical one.

We by no means recommend abstinence from generation as an end to be sought by such an Association as we treat of; for, as we affirm at the commencement of this article, we know that we are never left without a law and a testimony as to our real good, and we believe that this will be the case in whatever sphere of existence we may be placed. What is required is, that this law shall be submitted to and observed; then we shall verily and indeed be assured we are never acting out of our own selfish impulses, regardless of the relationship we bear to the creator and sustainer of all things.

"Not my will but thine be done," must be the aspiration of every member of a true Association, in every act of his existence; and this aspiration must be made to no created being, however great, good, lovely, or beautiful it may appear to us. There is truly but one good, and unless human arrangements are made at-one with it, so that they may be always harmoniously sustained in strict relation to it, it is indeed vain and useless to expect that we can perform good acts.

We affirm that the sins of the parents are visited upon their children, even unto the third and fourth generation, and this truth every thing which men call science most abundantly testifies.

Physiology, phrenology, chemistry, and, in fact, every thing which treats of generation, re-production, or organizing, whether in the animal, vegetable, or mineral kingdoms, all abundantly testify that like begets its like; and if this be the case in ordinary concerns, with how much greater force and truth does it apply to those higher influences which form essentially the Diviner portions of humanity, and render man the representative and steward of the Divinity in the globe he inhabits.

The subject of the generative law is too deep, too sacred, and too holy to be treated of at present as it really deserves, and we must abide with patience and calmness the intuitions that will be in due time given us when we are better prepared to advance to this degree in our progress; but in the mean time it will be well to dwell with some attention on the fact that we must inevitably transmit by generation those sins and iniquities not only that we have ourselves committed, but those also received in our constitutions from the errors and vices of those who have preceded us. If this truth can be kept steadily before the minds of parties in some degree prepared to become the followers of good, it will assist in submitting them to what some may consider a work of self-denial and mortification, but which is in reality a duty and a privilege beyond all ordinary estimate.

The first step necessary to be taken in any true associative arrangements will be, that the parties prepare to be conditionated for a right obedience to the universal marriage law.

There is throughout all creation an eternally diversified order and variety which is ever ready to embrace within its folds every individual of every species of existence, and to place it in its true position with every other, where alone it can truly enjoy such existence, and be progressed to a higher and nobler state; but in opposition to this order, man has at all times set up his own selfish views and wishes, and sought from his own exertions that satisfaction which results from perfect and entire obedience to the one power that must alone rule in all things.

It is not for us to say why this is permitted, for we know not the end or design or ultimate good to be wrought out of apparent evil; but as we feel stirred to a deeper and more interior relationship with good, and as we find daily a larger and wider portion of happiness resulting from this course, we feel more and more stimulated to call upon our fellow men, and ask them also to go back to the supplier that is in their own beings, and to see in what manner they can best carry out the intuitions and inspirations that will then most assuredly be given them.

This leads us to the remaining portion of our affirmation, namely, that we shall have mercy shown us, even unto thousands of generations, if we truly submit to Love, and are enlovened by it.

This truth is valuable beyond all estimate, and without its full manifestation no Association can be permanent. There must be no human end, plan, design, system, or arrangement set up, except day by day, as it is given from the source of all good. Bright, clear, and beautiful as may appear the anticipations and conceptions of genetic minds, the moment they become systemized they are, as it were, stereotyped, and stopped in further progression. The original conception may be more or less progressed with, but the ground has been chosen, the foundations have been dug, and all that is erected thereon will be inharmonious with the further advancement of Divine truth, if it be considered permanent.

As goodness is born in us, so are we ready to receive its monitions and obey its suggestions, and in proportion as we do this we are blessed in our works. It has been said by a great teacher, "Whether ye eat or drink, or whatsoever ye do, do *all* to the glory of God," and this is the life that the members of the Association we are treating of must aspire to.

When we are centrally submitted to Good, or Love, then shall we soon be filled by it with the necessary qualities to discern every thing required for the preservation of the triune organism in its highest relationship with Spirit. Then shall all tears be wiped away from off all eyes, and vice and misery, pain and sickness, shall be heard of no more.

VEGETABLE DIET.

We continue our remarks upon this subject, by further extracts from Dr. Alcott's work:—

4. *The Political Argument.*

I have dwelt at such length on the physiological and medical arguments in defence of the vegetable system, that I must compress my remaining views into the smallest space possible; especially those which relate to its political, national, or general advantages.

Political economists tell us that the produce of an acre of land in wheat, corn, potatoes, and other vegetables, and in fruits, will sustain animal life sixteen times as long as when the produce of the same acre is converted into flesh, by feeding and fattening animals upon it.

But, if we admit that this estimate is too high, and if the real difference is only eight to one, instead of sixteen to one, the results may perhaps surprise us; and if we have not done it before, may lead us to reflection. Let us see what some of them are.

The people of the United States are believed to eat, upon the average, an amount of animal food equal at least to one whole meal once a day, and those of Great Britain one in two days. But taking this estimate to be correct, Great Britain, by substituting vegetable for animal food, might sustain forty-nine instead of twenty-one millions of inhabitants, and the United States fifty millions instead of fifteen; and this, too, in their present comfort, and without clearing up any more new land. Here then we are consuming that unnecessarily,—if animal food is unnecessary,—which would sustain *sixty-three millions of human beings in life, and health, and happiness!!*

Now, if life is a blessing at all,—if it is a blessing to twenty-one millions in Great Britain, and fifteen millions in the United States,—then to add to this population an increase of sixty-three millions, would be to increase, in the same proportion, the aggregate of human happiness. And if, in addition to this, we admit the very generally received principle, that there is a tendency, from the nature of things, in the population of any country, to keep up with the means of support, *we of Great Britain and America, keep down at the present moment, by flesh-eating, sixty-three millions of inhabitants.*

We do not destroy them, in the full sense of the term, it is true, for they never had an existence. But we prevent their coming into the possession of a joyous and happy existence; and though we have no name for it, is it not a crime? What! no crime for thirty-five millions of people to prevent and preclude the existence of sixty-three millions?

[illegible]o way of evading the force of this argument, except by denying [illegible]hich I have founded my conclusions. But they are far

more easily denied than disproved. The probability, after all, is that my estimates are too low, and that the advantages of an exclusively vegetable diet, in a national or political point of view, are even greater than is here represented. I do not deny, that some deduction ought to be made on account of the consumption of fish, which does not prevent the growth or use of vegetable products; but my belief is that, including them, the animal food we use amounts to a great deal more than one meal a day, or one third of our whole living.

Suppose there were no *crime* in shutting human beings out of existence by flesh-eating, at the amazing rate I have mentioned—still, is it not, I repeat it, a great national or political loss? Or, will it be said in its defence, as has been said in defence of war, if not of intemperance and some of the forms of licentiousness, that as the world is, it is a blessing to keep down its population, otherwise it would soon be overstocked? The argument would be as good in one case as in the other; that is, it is not valid in either. The world might be made to sustain, in comfort, even in the present comparatively infant state of the arts and sciences, at least forty or fifty times its present number of inhabitants. It will be time enough a thousand or two thousand years to come, to begin to talk about the danger of the world's being over-peopled; and, above all, to talk about justifying what we know is, in the abstract, very wrong, to prevent a distant imagined evil; one in fact, which may not, and probably will not, ever exist.

5. *The Economical Argument.*

The economy of the vegetable system is so intimately connected with its political or national advantages—that is, so depends on, or grows out of them, that I hesitated for some time, before I decided to consider it separately. Whatever is shown clearly to be for the general good policy and well-being of society, cannot be prejudicial to the best interests of the individuals who compose that society. Still there are some minor considerations that I wish to present under this head, that could not so well have been introduced any where else.

There is, indeed, one reason for omitting wholly the consideration of the pecuniary advantages of the system which I am attempting to defend. The public, to some extent, at once consider him who adverts to this topic, as parsimonious or mean. But, conscious as I am of higher objects, in consulting economy, than the saving of money, that it may be expended on things of no more value than the mere indulgence or gratification of the appetites or the passions, in a world where there are minds to educate and souls to save, I have ventured to treat on the subject.

It must be obvious, at a single glance, that if the vegetable products of an acre of land—such as wheat, rye, corn, barley, potatoes, beans, peas, turnips, beets, apples, strawberries, &c.—will sustain a family in equal health eight times as long as the pork, or beef, or mutton which the same vegetables would make by giving them to domestic animals,—it must be just as mistaken a policy for the individual to make the latter disposition of these products, as for a nation to do so. Nations are made of individuals; and, as I have already said, whatever is best, in the end, for the one, must also be the best, as a general rule, for the other.

But, who has not been familiar, from his very infancy, with the maxim that "a good garden will half support a family?" And who that is at all informed in regard to the manners and customs of the old world, does not know that the maxim has been verified there, time immemorial? But, again,

who has not considered, that if a garden of a given size will half support a family, one twice as large would support it wholly?

The truth is, it needs but a very small spot indeed, of good soil, for raising all the necessaries of a family. I think I have shown, in another work, that five hundred and fifty pounds of Indian or corn meal, or ten bushels of the corn, properly cooked, will support, or more than support, an adult individual a year. Four times this amount is a very large allowance for a family of five persons; nay, even three times is sufficient. But how small a spot of good soil is required for raising thirty bushels of corn!

It is true, no family would wish to be confined a whole year to this one kind of food; nor do I wish to have it so: not that I think any serious mischiefs would arise, as the consequences; but I should prefer, for my own part, a greater variety. But this does not materially alter the case. Suppose an acre and a half of land were required for the production of thirty bushels of corn. Let the cultivator, if he chooses, raise only fifteen bushels of corn, and sow the remainder with barley, or rye, or wheat. Or, if he prefer it, let him plant the one half of the piece with beans, peas, potatoes, beets, onions, &c. The one half of the space devoted to the production of some sort of grain would still half support his family; and it would require more than ordinary gluttony in a family of five persons to consume the produce of the other half, if the crops were but moderately abundant. A quarter of an acre of it ought to produce, at least, sixty bushels of potatoes; but this alone would give such a family about ten pounds of potatoes, or one-sixth of a bushel, a day, for every day in the year, which is a tolerable allowance of food, without grain and other vegetables.

But, suppose a whole family were to live wholly on grain, as corn, or even wheat, for the year; the whole expenditure would hardly exceed fifty dollars in dear places and in the dearest times. Of course, I am speaking now of expenses for food and drink merely—the latter of which usually costs nothing, or need not. How small a sum is this to expend, in New York, or Boston, or Philadelphia, in the maintenance of a family! And yet, it is amply sufficient to the vegetable-eater, unless his family live exclusively on wheat bread, or milk, when it might fall a little short. Of corn, at a dollar a bushel, it would give him eight pounds a day—far more than a family ought to consume, if they ate nothing else; and of potatoes, at forty cents a bushel, about twenty pounds, or one third of a bushel—more than sufficient for the family of an Hibernian.

Now, let me ask how much beef, or lamb, or pork, or sausages, or eggs, or cheese, this would buy? At ten cents a pound for each, which is comparatively low, it would buy five hundred pounds; about one pound and six ounces for the whole family, or four or five ounces each, a day. This would be an average amount of nutriment equal to that of about two ounces of grain, or bread of grain a day, to each individual. In so far as laid out in butter, or chicken, or turkey, at twenty cents a pound, it would give also about two or three ounces a day!

Further remarks under this head can hardly be necessary. He who considers the subject, in its various aspects, will be likely to see the weight of the argument. There is a wide difference between a system which will give to each member of a family, upon the average, only about four or five ounces of food a day, and one which will give each of them more than twenty-five ounces a day, each ounce of the latter containing twice the nutriment of the former, and being much more savoury and healthy, at the same time. There is a wide difference, in matters of economy at least, between ONE and TEN.

A NOON-DAY ASPIRATION.

THROUGHOUT creation are to be traced the actings of Divine law and eternal order.

Its wonders sparkle thickly strewed like the innumerable flowers with which Spring beauteously decorates our verdant meads.

Let us studiously seek, by union with the Infinite Power, more accurately to define them.

Generative principle! All things are begotten by thee. It is by inward relationship with thee that their real intrinsic worth is harmoniously developed, whatsoever be the order and rank they occupy.

With reverential ardour holy souls rise towards the central sphere within which thou abideth. Their affections are vivified in contemplating thy Love in man, and the consummate wisdom which pervades every manifestative thought.

Thy word subdivides its original utterrances as a torrent, which from the mountain's topmost peak is precipitated over sharp-pointed rocks.

Thou dost then attract them upwards in cloudy mists, and each aqueous crystalline-drop which thou elevateth into the atmospheric element, thou causeth to reflect thine own day-star radiance.

Thus every syllable of thy word shines with living and holy Light in the Theosopher's eye, who beholds the Divine agency produce and animate all creation. Sublime objects of my fervent orisons, often am I compelled to examine subordinate existences.

Man believes himself mortal, because he finds a mortal nature hanging upon him; and the Unity which generates all living beings, has been falsely considered by him as having neither life nor animation.

Let submissive affections be mingled with ardent desires. These are consistent with man's imperfect estate.

Unquestionable revelations of antecedent verities have been distinctly promulgated in every nation upon this planetary ball.

If doubts harass thee, submit to be purified in the original living Stream, and then together let our voices rise to thankfully attest the rich and enduring joys of the heart, which hath suffered for Love's sake.

Receive my grateful breathings, bright luminary, splendid representative of eternal Love, Light, and Motion, originating deep affections and conscious sensibilities: my being feels thy noon-day radiance, and in thine origin I contemplate thee as its work.

Even thy meridian glory could not have excited my vivid admiration, had not the Spirit inseminated my Love-will with a portion of celestial substances.

Ye, famous men, be silent: Light illuminates all souls without diminution, and it is this Supreme Creator that generates souls.

Let us cease to describe visible Light by speaking only of its material mechanism. The torch depicts the self-feeding, the self-consuming Life—not the generative Love essence.

Is there not a substance beyond the torch which manifests material light, for God is Light, and emanating from its centre is the sun's luminous existence.

All is perfect coming from the originating principle, who has thought fit to attach the sensibility of visible Light to corporeal life. But the invisible Light generates *the* Divine germ, which animates the soul.

Shoots are put forth from it, Love is the sap—the Divine oil with which they are nourished—the oil which is ever burning and never wastes. Oh! Love, unite with my life, and regenerate in me thine own creative Light.

May the Divine and immortal growth in me be uninterrupted, like the eternal source. As beings submit to the inward Divinity, so it makes them conscious of living sensibilities. Death is, where submission ceases.

O ye, inhabitants of earth, thrill with joy, that Love offers to abide in man and extend universal communion.

Holy Souls, as so many vestals, you may cherish the Sacred fire, and be illumined by it in every part of your being.

Why do sages and good men seek to be nourished by Love? Because they know that Love, Light, and Life are the triune substance in the soul which never can be extinguished, which Spirit renders the organism conscious of permanent peace and enduring joy.

And thou, Supreme Mover, ceaselessly dost thou penetrate all substances, imparting Love and refining all to crystalline transparency. The holy oil imbibed in its source is transfused into all natures, and Love everywhere finds its suitable aliment.

Man, would'st thou afflict thy friend, wilt thou not cease to make thy friend suffer? Suffer he must, nevertheless, so long as thou yield not thyself up to thy Creator.

Who can conceive what the unfaithful must suffer, when their wills act oppositively to God? Who can bear the sight of so overpowering a calamity? What, besides Divinity, is the strength to sustain it? Likewise there is none but it to forgive, and from it only we are imbued with the Charity nature.

Tread daily in this school, if thou wilt be taught what is Divine work. Let the Master who there instructs find in thee the most diligent of his attentive pupils. Thy interior sympathies, nourished by Charity, can they be deemed useless to thy friend?

It may be affirmed that in them is the deepest relationship, and that such are blessed of God; associate then with Him, and be transformed into his likeness. Behold the work! behold its first degree! Let all submit to LOVE, that the Love sympathies may operate in all.

THE EARTHLY AND HEAVENLY IMMORTALITY.

THE child of man is a mortal called upon to receive immortality; the moment it is born the sacred scriptures address it to do this, and to do this on the *earth*, so that it may in its spiritual existence be an earthly immortal, and fit to be conjoined with a heavenly immortality, and when perfect, or prepared, or made ready as *bride*, to be married to the Lord.

This commandment has not regard to knowing or knowledge, but to being or existence, to *extended existence*, not extended development.

The heavenly immortality is the *rich soil* that is added to the earthly immortality, and together make a Divine ground, which the Lord himself may crop with his own everlasting seed, and cause it infinitely to increase.

As the earth's modalities are for man's use, so are man's *modalities* for God's use.

The earth offers man its various forms or uses, as man must offer God his various faculties, when he has brought them into full and free exercise.

The earth yields itself up to man as a model after which man must yield up his members to God.

As the earth furnishes supplies to the wanting faculties, so the wanting faculties must in their turn be given up to a higher user.

Man, as an earthly immortal, must act individually, but it is well for him if he is made to feel that himself and all his gains must be given up to the heavenly immortal nature, to be used universally.

A BRIEF EXPOSITION OF THE ESTABLISHED PRINCIPLES AND REGULATIONS OF THE UNITED SOCIETY OF BELIEVERS, CALLED SHAKERS.

As many erroneous opinions are entertained concerning the people generally known by the name of Shakers, we are happy to be the medium of giving to the public a brief statement of facts respecting their principles, government, temporal order, and practical regulations, which are extracted from a small work published by the society in 1834, a copy of which we received by the last American packet from the Shaker establishment at Harvard, and which we therefore presume is the latest document they have issued containing their constitution and laws.

Although the society has published many works respecting their faith and principles, they complain of being still much misrepresented on many important matters, and they are desirous of removing an impression generally entertained among strangers, that no person can be admitted a member of the society without first surrendering all his temporal property, and wholly divesting himself of the government of his family and the care of his children, if he have any, and subjecting himself and all that he possesses to the arbitrary control of the elders and leaders of the society. They affirm that nothing can be more erroneous than such a supposition, as these things are no more required to obtain admission into their society than into any other.

Faith and Principles of the Society.

1st. A life of innocence and purity, implying entire abstinence from all sensual and carnal gratifications.—2nd. Love.—3rd. Peace.—4th. Justice.—5th. Holiness.—6th. Goodness.—7th. Truth.

Manner of Admitting Members.

1st. All persons who unite with this society, in any degree, must do it freely and voluntarily, according to their own faith and unbiassed judgment.

2nd. In the testimony of the society, both public and private, no flattery nor any undue influence is used; but the most plain and explicit statements of its faith and principles are laid before the inquirer.

3rd. No considerations of property are ever made use of by this society to induce any person to join it, nor to prevent any one from leaving it.

4th. No believing husband or wife is allowed, by the principles of this society, to separate from an unbelieving partner, except by mutual agreement; unless the conduct of the unbeliever be such as to warrant a separation by the laws of God and man. Nor can any husband or wife, who has otherwise abandoned his or her partner, be received into communion with the society.

5th. Any person becoming a member, must rectify all his wrongs, and, as fast and as far as it is in his power, discharge all just and legal claims, whether of creditors or filial heirs. Nor can any person, not conforming to this rule, long remain in union with the society. But the society is not responsible for the debts of any individual, except by agreement.

6th. No difference is to be made in the distribution of parental estate among the heirs, whether they belong to the society or not; but an equal partition must be made, as far as may be practicable and consistent with reason and justice.

7th. If an unbelieving wife separate from a believing husband, by agreement, the husband must give her a just and reasonable share of the

property; and if they have children who have arrived to years of understanding sufficient to judge for themselves, and who choose to go with their mother, they are not to be disinherited on that account.

8th. Industry, temperance, and frugality, are prominent features of this institution. All are required to be employed in some manual occupation, according to their several abilities, when not engaged in other necessary duties.

Manner of Government.

1st. The government is spiritual, its powers and authorities growing out of the mutual faith, love, and confidence of the members. It is a maxim in the society, that any member who is not reconciled to the faith, order, and government established in it, is more injurious than beneficial to it; besides the loss to himself of his own time and privilege; therefore, whenever this is found to be the case with any one, and he continues in that situation, he is advised peaceably to withdraw.

2nd. The leading authority of the society is vested in a ministry, generally consisting of four persons, including both sexes. These, together with the elders and trustees, constitute the general government of the society in all its branches; and are invested with power to appoint their successors and other subordinate officers, as occasion may require; to counsel, advise, and direct in all matters, whether of a spiritual or temporal nature; to superintend the concerns of the several families, and establish all needful orders, rules, and regulations for the direction and protection of the several branches of the society; but no rule can be made, nor any member assume a lead, contrary to the original faith and known principles of the society. And nothing which respects the government, order, and general arrangement of the society, is considered as fully established, until it has received the general approbation of the society, or of that branch thereof which it more immediately concerns.

3rd. No creed can be framed to limit the progress of improvement. It is the faith of the society, that the operations of Divine light are unlimited. All are at liberty to improve their talents and exercise their gifts, the younger being subject to the elder, and all in concert with the general head.

4th. In the order and government of the society, no corporeal punishment is approved; nor any external force or violence exercised on any rational person who has come to years of understanding. *Faith*, *Conscience*, or *Reason* is sufficient to influence a rational being; but where these are wanting, the necessary and proper means of restraint are not prohibited.

5th. The management of temporal affairs, in families holding a united interest, as far as respects the property of the society, is committed to trustees. These are appointed by the ministry and elders, and are invested with the real estate of the society.

All the property comes under the general charge of the trustees, together with the oversight of all public business, and all commercial dealings without the bounds of the community. But all these transactions must be done in behalf, and for the united benefit of the society, and not for any personal or private use or purpose whatever. And in these things, they are strictly responsible to the leading authority of the society for the faithful performance of their duty.

It is also an established principle, that no trustee, nor any member whatever, shall contract debts of any kind, in behalf of the society.

[*In our next number we shall give the outline of the order and arrangement of the society.*]

REVIEWS.

Six Lectures on the Philosophy of Mesmerism. By the Rev. John Bovee Dodd, of Boston, U.S. London: John Chapman, 121, Newgate Street. Price 1*s.*

This little work is well written, in a bold fearless style. The author ventures to explain the phenomena of Magnetism upon the principle of Equilibrium.

Instead of Animal Magnetism, he says it should be called Spiritualism, or Mental Electricity, because it is the direct impulse of mind upon the minds and bodies of others. He further declares "That every person in existence *can* be, and indeed *ought* to be, thrown into the mesmeric state." "Let a person," says the author, "whose brain is fully charged with the nervo-vital fluid come in contact with one whose brain is greatly wanting in its due measure of this fluid, and let the person possessing the full brain gently and unchangeably hold his mind upon the other; by the action of the *will*, the fluid will pass from the full brain to the other, until the equilibrium between the fluids in the two brains is attained. The sudden change in the receiving brain produces a coolness and a singular state of insensibility. This is *Magnetism;* and it is in perfect accordance with all the principles in philosophy in the known realms of nature."

"The nervous fluid," he says, "is the most subtile of inert matter, and comes next in contact with mind, and that this being more or less under the control of the will, can be forced by it from one mind to another, as water may be forced by a pump; that by it diseases may be cured, operations performed, and pain excluded from the human family."

His astounding assertions now require more corroboration in fact. We strongly recommend the perusal of the book, and a careful trial of the author's plans for the melioration of human suffering, as the means of proving the truth or falsehood of his theory in practical life. We respect the attempt to explain the *cause* of Mesmerism; so much has been written and spoken upon the phenomenon, and so little upon its antecedents, that we hope this attempt will induce still deeper thinkers upon the subject to give the world some further account of the laws by which this important phenomenon is governed, and show its various legitimate applications in accordance with the beneficent designs of the Creator.

A Practical Work on the Management of Small Farms. By Feargus O'Connor, Esq., Barrister at Law. Cleave, Shoe Lane, Fleet Street. Price 2*s.* 6*d.*

Although we feel no desire, in the language of the proud Peruvian, in contemplating what we hope to rejoice in, the contentment, prosperity, and comfort of our fellow men, to exclaim "This, this is *my* work"; nor is our object, as Mr. O'Connor declares his to be, "that each man who is willing to work may be independent of every other man in the world for his daily bread," yet we can with much pleasure recognize in the book before us a powerful instrument of that Spirit that worketh in every condition for aiding in developing in man a much higher destiny than he has hitherto attained.

Mr. O'Connor shows clearly what will soon be apparent to all who reflect deeply, that we are not left without the means of obtaining not only all that is physically requisite for man's progress, but also that we may readily produce what is apparently desirable; for none who carefully

peruse this work can doubt that a system of small farms, held by active and industrious labourers, would amply return, in exchange for healthful exertion, far more than is requisite to preserve physical strength.

He also shows that something more than this is requisite to ensure happiness, for he says in page 121, "I feel convinced that man can place no reliance whatever upon his fellow man, or a community of men, when circumstances operate upon his or their minds, the influence and effect of which would be stronger than any abstract notions of justice. For instance, if a community of labouring men purchase a quantity of land, and hire labour for its cultivation, however just their intentions, and pure their motives, they will nevertheless feel themselves justified in raising the price of the land, according to the improved value conferred upon it by the labour of the hired workman. This power of steadily trenching upon the rights of others is one of the greatest disadvantages against which the labourer has to contend; and those hired by a community, at the end of twenty years would be in no better condition than they were at starting, while the community of proprietors would have increased the value of their property twenty-fold: that is, they would have robbed those labourers, by whose industry the value was increased, of nineteen shillings in the pound."

These remarks are powerful arguments in the sphere in which they are written, and if examined in their relation to the universal, they confirm the testimony that "The earth is the Lord's and all that therein is; the round world and they that dwell therein;" for after partaking freely of what is good for each order of creation, any self-appropriation, by whatever parties indulged in, is from evil, and will produce its consequence, namely, vice, crime, and misery.

We can strongly recommend Mr. O'Connor's work to our readers, as containing a great amount of practical information on agriculture which should be most popularly diffused.

The Philanthropist. A Monthly Journal, devoted to Social, Political, and Moral Reforms.

THIS is one of the clearest, purest, and most unsectarian papers of the day for exposing the mass of political, ecclesiastical, and social fallacies of the times. Our readers will do well to peruse it regularly if they want information respecting the evils which exist under the cloak of our respectable institutions. These evils are the symptoms of the social disease which exactly correspond to the constitutional symptoms and disease of our race, and whose true remedy lies alone in the constitutional re-generation we constantly affirm of.

Narrative of the Voyages and Services of the Nemesis, from 1840 to 1843, and of the Combined Naval and Military Operations in China. By W. D. Bernard, Esq., A.M. 2 vols. Colburn.

THE above work is spoken of as of intense and overwhelming interest. The *Nemesis* is the first *iron* steamer that has ever crossed the line. To the scientific, the military, and naval world the record of her successful struggle with the perils of the deep and the fury of the tempest is, therefore, a theme of joy and warm congratulation. But it is more than this to the deep thinking man, who contemplates in all these events the inner workman and the agency through which man operates. It is stated that the vessel was expressly sent out to court the rage of the tempest,

and was sent round the Cape at the worst season of the year, at a time "when even the stoutest and largest wooden ships trust themselves as little as possible in that stormy region." And in this perilous position what do we read of her commander and men? That unappalled by the terrific convulsions around them, undismayed by the fearful injuries in their vessel, they with calmness and courage wrought amidst the raging of the winds and the wild heaviness of the ocean to repair and preserve her. That while "each one struggled hard for rescue, and worked his utmost, clinging to the barque he hardly thought to save, no one but whispered forth his silent prayer and felt his strength redoubled." In man are the germs of so much excellence, so much is in him of Divinity, that it is impossible to read such manifestations of it as are related in this work, and not feel what he may, what he must become when, in submission to Love, he braves evil's dark world, and goes forth the messenger of peace to heal the woes of suffering humanity. Let but self be fully sacrificed, and in the moral world magnanimity, courage, and zeal will exhibit more noble deeds, more glorious results than have yet been achieved in the mental sphere. Hitherto thei ntellect has worked more scientifically than morally, more with exterior elements than interior essences, more for self and its temporal interests than for Spirit and eternal Being. But the sun of the inner Life is rising; in his light we shall see light, and the visible will utter the aspirations of the invisible, and its glorious characters be outwrought in the material sphere. To our vegetarian friends it may be interesting to hear the remarks on the insalubrity of the chief settlement at Hong Kong, which the *Nemesis* reached in safety, after encountering the most appalling storms and difficulties. "The insalubrity of Victoria can occasion no surprise so long as rice is allowed to be grown in its immediate vicinity. The neighbourhood of rice fields, necessarily kept under water for a portion of every year, and emitting the most noxious exhalations while the process of drying is going on, has been always found highly pernicious to European constitutions. In Lombardy even those engaged in the cultivation of rice, and who one would suppose must become acclimatised to their occupation, are constantly suffering from malignant fevers, and very rarely in the enjoyment of robust health."

We recommend this quotation to the attention of those who feel the value of genial climate and pure atmosphere, exceeding that of food, and to consider whether it is well to seek from other countries food injurious to cultivate, when with far less industry, difficulty, and danger than was encountered in the voyage of the *Nemesis*, our own land might be brought to yield an abundant supply of the purest and most fragrant fruits; and our gardens, our valleys, and our orchards aid in supplying to the atmosphere the most salubrious and healthful elements.

THE flesh of wild animals is devoid of fat, while that of stall-fed animals is covered with that substance. When the fattened animal is allowed to move more freely in the air, or compelled to draw heavy burdens, the fat again disappears. It is evident, therefore, that the formation of fat in the animal body is the result of a want of due proportion between the food taken into the stomach and the oxygen absorbed by the lungs and the skin.—*Liebig's Animal Chemistry.*

In many diseases substances are produced which are incapable of assimilation. By the mere deprivation of food, these substances are removed from the body, without leaving a trace behind; their elements have entered into combination with the oxygen of the air.—*Ibid.*

CONCORDIUM REPORT.

IN our last report we gave an outline of the organization of the Universal Concordian Society, and stated that in this number we hoped to give many communications regarding details that will be adopted with the experience which we at present possess; and stated that we should have great pleasure in receiving the aid, counsel, and suggestions of any parties who offered them.

We have since been favoured with many suggestions, for which we are much obliged; and there are some observations of so important a character, that we feel it our duty to comment on them freely before proceeding further.

1st. Is it right to ask persons joining the society to agree to and sign the affirmation made by the parties who have commenced it, or is not this a detraction from its universal character, and an attempt to set up a creed, and, consequently, a sect?

To this we reply, that whenever we can find our object sufficiently understood, by even a small number of persons, and these cordially united, and at-one, upon it, we hope to see all signatures, or verbal or written agreements, abandoned. But we consider it imperative that the parties commencing the work shall have some declaration to which they can refer those who wish to unite with them; and at present we can see none more clear and intelligible than the one chosen.

It should be understood by those who think they would like to unite in this work, that it is not commenced as a selfish business, or for merely human ends. We do not profess to seek association, happiness, ease, comfort, or the establishment of any plans or systems, either of our own or other individuals, and consequently those who seek such things as *ends*, cannot be at-one with us. The object of the society is declared to be — "To assist the members of it in a three-fold submission to the Universe Triune Law in all its required conditions;" and in the carrying out of this object the members will have to adopt such modifications and alterations as the further development of this law, in their own beings, may, from time to time, show to be requisite.

We have often explained that we look upon human systems, creeds, and arrangements as adapted only to the day and hour for which they appear good, and that they must ever be held subordinate to and in strict relationship with Love by those who associate; but at the same time we see no hope of progress, if every individual member is not prepared to admit that there is dwelling in him, "that one Spirit, which is eternally manifest throughout the universe, and acts in accordance with each particular nature, or organized form, and the conditions presented to it, which Spirit creates and sustains all things."

This admission, arising from a deep and most conscientious conviction of its reality and truth, will be necessary to sustain the early pioneers in what will otherwise be felt matters of great self-denial and pain; whether it be signed or not is a secondary question, but we at present consider it necessary.

2nd. We are asked, is this affirmation definite enough, since it does not pledge the parties to any particular line of conduct or self-preparation?

To this we reply, that we seek no self-preparation, or individual conduct, further than an entire submission to the indwelling Spirit, which will not fail to enloven, enlighten, and energize each person to the full extent that his organism is capable, in an exact ratio with the submission and the conditions that are presented to it.

Self-will, self-love, self-importance, in fact, every thing selfish must be put away by those who intend to join the Universal Concordian Society; for they will be obliged to have the fleshly mind crucified, with its affections and lusts.

It will be idle for us to mislead or deceive those who are seeking information, by giving them to expect that they may indulge their own self wills under the arrangements proposed to be adopted; for we seek association only that we may thereby be enabled the better to supply the conditions required for the more complete subjugation of the selfish nature.

3rd. We are asked, is it right that the society should receive all the earnings of every kind of the resident members, even when they temporarily leave the Concordiums, whilst they allow any members on joining to retain their individual property and its consequent proceeds?

Our answer to this inquiry is, that we think this course is sanctioned by justice and expediency, and is the only one that can be rightfully adopted.

With regard to the members who join, we see numerous evils that would arise from their having individual interests arising from any talents they may possess, as they would thereby be liable to have their minds disturbed from the great object we have in view; and the chief consideration, therefore, is, are we right in not requiring the individual property of such members, or its proceeds?

To this we reply, that every gift to the society must be voluntary, and without reserve or limitation; for in no instance can we make money a qualification for membership; what is required of each individual is, that he devote himself entirely to the universal Spirit from the time of joining the association, and his externalities he may dispose of as the Spirit dictates. We well know that, in due time, rightly constituted minds will be found in great abundance most happy to divest themselves of every pecuniary trammel, but we have to show ourselves prepared to receive funds truly for the universal end, before we can expect them to be placed with us upon that ground.

At present we have not the confidence that would allow us even to accept large donations. We know that in proportion to our relationship with Love will be the support we shall derive from it, and our fears, when we have any, are not that Love will fail us, but that we may fall away from close relationship with it.

Having made these general remarks, we would observe that we shall still thankfully receive all communications that parties may be inclined to send us, and we invite the co-operation of all who are disposed to aid in the great work in which we are engaged, in the mode in which they feel it can best be rendered.

We defer until our next report any reference to our detailed arrangements, as we wish to afford our readers the clearest possible perception of the outlines or principles, that we may improve these in every manner possible, for we wish to progress in such order that all may see the course we are taking.

We have had several candidates join us since our last report was issued, and are prepared to correspond with any parties who feel that they are commissioned by Love to take part in its work; and shall be especially glad to hear from any loveful persons who feel natured for training and developing young persons of both sexes; or with persons well instructed in the various departments of operations connected with the press.

Our time since our last report has been most delightfully spent, but we feel that much more may be done, for the multitudes indeed faint, and are

scattered abroad, and are as sheep having no shepherd. The harvest truly is plenteous, but the labourers are few; we therefore trust that the Lord of the harvest will send forth labourers into his harvest, that the work of Love may indeed be done.

Mr. Etzler has been delivering a course of lectures weekly, of a most interesting character, on the powers which exist in nature capable of being immediately used by man for the purpose of beautifying and adorning this globe he inhabits, and for developing its vast resources, in a manner far more congenial to what has always been considered the paradisiacal state than anything that has yet been contemplated.

We have the pleasure of announcing that two works have been published at the Concordium, from the lectures, one entitled "Two Visions of J. A. Etzler, a Revelation of Futurity," the other "Emigration to the Tropical World, for the Melioration of all Classes of People of all Nations." This latter work abounds with the most startling facts as to the advantages of a tropical over any other climate for those who are desirous of emigrating, and it contains the outline on which Mr. Etzler proposes organizing a society to carry the measures he contemplates into effect.

We can strongly recommend the perusal of Mr. Etzler's works to all who are desirous of having their minds expanded regarding the stupendous natural powers that exist around us—the ease and economy with which these powers may be brought into operation for the use of man to an unlimited extent—and the almost inexhaustible amount of production that may be raised by properly adapting light, heat, and moisture under these arrangements for the better locating the human family under the tropical climes.

We are happy to say that the Concordian idea is beginning daily to be better understood, and that we find, in proportion as this is the case, we receive the sympathy and good wishes of persons of all parties; we trust our friends who see this will feel it an additional condition for stimulating them to renewed exertion in so good a work, for Love will indeed bless them as it progresses.

We have this month devoted a considerable portion of our number to Reviews, but there are still many other works that we would notice if our limits would permit.

We find our paper very inadequate for noticing all that we wish to call the attention of our friends to, but trust their individual efforts to seek the most intense relationship with good, will supply the deficiency.

We have to thank our friends generally who send us newspapers, periodicals, &c., and for all friendly co-operation in the diffusion of universal principles through which the Spirit can awaken a strong will for the true being elevation of our race. The circulation of the *New Age* is the most easy and efficient means to increase the knowledge of pure conditions for this end.

Just Published, at the Concordium, and by Cleave, Shoe Lane; Watson, Paul's Alley; and Hetherington, Holywell Street; and sold by all Booksellers, price 2d.,

TWO VISIONS OF J. A. ETZLER, (author of "The Paradise Within the Reach of All Men, by Powers of Nature and Machinery," and other Writings connected therewith,) a Revelation of Futurity.

Also, Price 6d.,

EMIGRATION TO THE TROPICAL WORLD, for the Melioration of the Condition of all Classes of People of all Nations. By J. A. ETZLER.

CONCORDIUM PRESS, Alcott House, Ham, Surrey. Published by J. Cleave, 1, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

" We are not to act to make ourselves happy, but to become worthy of it, for human happiness does not arise from any actions of ours, but from the divine inter-operating Law within the will."—GREAVES.

No. 19. Vol. I. JULY 1, 1844. { PRICE 2d. or by Post 3d.

ON ASSOCIATION.—XI.

To enable us the more readily to classify the different conditions required for a higher degree of existence to be opened in man while on earth, we arranged them under six different heads:—

1st. A triune organism.

2nd. All things needful to preserve the organism in the most healthful state, spiritually, psychically and physically.

3rd. A universal training or education from birth to death.

4th. The power of associating with those elements and beings with whom is felt the greatest sympathy.

5th. The liberty of speaking and writing freely on all subjects, and the greatest individual freedom of action compatible with permanent social good.

6th. To have all social laws, institutions, and other general arrangements in strict accordance with the universe laws in man's own being.

These divisions, in common with every other classification that can be made by man, are of course arbitrary and unreal, and are only adopted for the purpose of better suiting the present low degree of being at which we are all stated. Truly speaking, all created existence is one at its basis, which is indivisible, and all natural objects are merely phenomena of that good which created, sustains, and replenishes the universe. Our finite capacities, degenerated as we are, and estranged from Divine relationship, are unable to submit to the unity in whatever may be presented to us, and hence we find men eagerly pursuing what they term the sciences, and devising from their own limited ideas of intellect systems, modes, and forms of operation of the one good, which they, by mistake, suppose include all the laws that direct and control the operations they see going forward, and we consequently find the eager pursuers of philosophy busily engaged with this system, mode, or science to-day, and that to-morrow, throughout all ages; and each in its particular period is supposed to be supported by the most irresistible evidence, and to account easily for the whole process of causation and phenomena.

Nothing can be further from our intention than the idea of limiting the boundaries of human knowledge or being expansion. We rejoice in the manifestations of the all-one which have been in all ages afforded to man, and there is no system of religion, philosophy, politics, or human government; no science, art, trade, craft, or mystery; no invention or discovery, however apparently useful or mischievous in its adaptation to man's use, in which we do not recognize the movements of the universal Spirit, and in which we do not also discern that it is for its time the greatest good that man is prepared to receive.

The readers of these papers are again requested to bear strongly in mind what has often been repeated to them, namely, that all we write on association or any other subject is offered suggestively only, that the soul may take it to the Spirit to confirm or reject, as it may. The subject is one of vast import-

ance, and in proportion as it comes to be developed in Divine order, it will be found one that will not only embrace within its folds all that has ever been spoken or written in all preceding ages, and every science, system, form, phase, and mode of proceeding now before us, but by bringing its members into the most direct and conscientious relationship with the real, and drawing all their operations from the central or indwelling Spirit that is in each organism, there will be such manifestations of the One as shall permit of advances far too stupendous to be contemplated by man from his present point of elevation.

We deem it necessary to make these remarks to account for what may appear an inconsistency in our proceeding. We acknowledge that even our present expressions do not realize the idea we entertain upon the subject, but in common with all other human efforts at explanation, they will be duly estimated and used by those who receive them from and for good.

In treating, then, of the conditions required for man's elevation, we might as easily and more concisely have included all our remarks under the head of "A triune organism," as that in itself includes every other condition, but to adapt our language to that now generally used, we have, as before stated, classified that which is in reality indivisible.

Under the first division of our classification—a triune organism—we have spoken of marriage and generation, and shown the extreme importance of these subjects being more deeply reflected upon, and the laws which govern them more strictly obeyed, and we would here observe that until this be done, and that not in isolated positions, or by small associations of men and women, but as widely and as deeply as the state of humanity will, in its progress, permit, it will be useless to expect that any high degree of advancement will result.

In the false marriage and false generation has been the fall of man, and from his re-relationship with the Divinity in all his vital, intellectual, and moral capacities or faculties, must take place that regeneration which the good, the wise, and the powerful, have at all times sought for.

These two subjects involve such extensive and eternal interests, that if expression be useful in aiding a higher development, they may well occupy all the talent and genius in society to do anything like justice to them; whereas at present it is even thought indelicate and improper that they should be publicly referred to.

It would give us very much pleasure to pursue our remarks upon these two subjects to a far greater extent, and to enter into them more deeply, than we have hitherto done; but as general society is at present unprepared to receive our remarks in that calm and pure manner in which alone they can become instruments for the further developing the Divine purpose in humanity, we shall be content with again calling the attention of our readers most earnestly to them, as the all-important topics, when anything like a comparison is made, and shall proceed to treat of such conditions as more immediately belong to the other divisions that we have adopted.

Our second clause includes "all things needful to preserve the organism in the most healthful state, spiritually, psychically, and physically;" and here again we have a field for contemplation of boundless extent.

Before going into anything like detail upon what is here referred to, we would remark that this as well as the preceding subjects, and indeed every thing that can possibly be conceived or imagined by us, is included in the one object for which we propose an association should be formed, namely, "To assist the members of it in a three-fold submission to the universe triune law, in all its required conditions." This submission will be found to prepare for

every thing we are capable of receiving or enjoying, and in proportion to its fulness and entirety shall we become so enlovened, enlightened, and energized, as to be capable of representing the Divine image in such a manner that the will of God shall be done upon earth as it is done in heaven.

Little can those who have not yet commenced the attempt to submit the human will and affections to the Spirit for its guidance, protection, and direction, imagine the joy with which each day's progress towards good is marked by those in whom is realized in any good degree the heavenly relationship. It is true that they are called upon first to endure the cross, and the pains and privations they appear to undergo are of no ordinary character; but if self-love, self-conceit, and every thing of a selfish character can be freely offered up, and an entire dedication of every faculty and propensity be made to good alone, then an inward consciousness of continual progress accompanies the devotion which truly astonishes him who makes it.

To "love good and keep its commandments," is a privilege far higher than that of the highest rank, title, honour, or emolument that exists among men, and the least member of a universal sphere is conscious of its value. It is true he may fall away in many respects, and all do in their acts come far short of that good which is indwelling in each; but in proportion as they submit will their organisms become better capacitated to receive the love of good, and they will consequently keep its commands.

Submission to good includes the abiding of the Divine impulse for every thought, word, and deed, and not only this, but the most active and energetic working out in its true order of every impulse that is so received. Without waiting to inquire why he is, and what is the end and purpose of his existence, each one that is born of the Spirit will find that he has a mission to perform on earth, and that for this purpose came he into the world; and if he goes forward diligently on that mission, turning neither to the right hand nor to the left, he will find himself strengthened for further progress, and instrumental in the performance of goodness to an extent that will both astonish and delight him.

This submission is entirely independent of the plans and systems, creeds and modes, forms and ceremonies, and all other conventionalities that man has adopted, although it is capable of using all these in their due order, and will do so as long as they may be required; but as it hath been heretofore declared, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth, so is every one that is born of the Spirit." There will be for every individual the most perfect freedom to do all that good demands of him, and he will then find that he is provided with every requisite for his task.

The earth is the Lord's and the fulness thereof, the world and they that dwell therein; those, therefore, who submit to the lawful proprietor, and suffer themselves to be held in possession and worked by its will, may depend upon every support being afforded them. We may, by judging from our own imperfect state of being, and from our limited ideas of right and wrong, or good and evil, suppose that events could be ruled better than they are, but in proportion as we can ascend in the scale of creation will the ways of good be justified in us, and we shall discern more and more clearly the harmony which reigns in the universe.

With our limited ideas of time and space, liberty and necessity, good and evil, and other subjects which beset and perplex us, we are far too ready to condemn the varied manifestations of the good which we see around us, and from our imperfect realizations of that which is felt within, we are tempted continually to attempt changes which astonish and confound us by their mag-

nitude and apparent impossibility. But let no one who feels so actuated ever despair; he has only to go still deeper to that which is ever present in the inmost recesses of his being for aid and support, for he may depend that if the image exists it is only a reflection of the reality. The One is in each existence, and will not fail to work its own work to the fullest extent that the conditions presented to it will permit, and let every one in the most perfect freedom commune with good itself as to the portion of the work assigned to him.

We have stated, as the condition now treated of, that man requires "All things needful to preserve the organism in the most healthful state, spiritually, psychically, and physically," and the explanation of this portion of our subject will lead us into so considerable a portion of the details of associative arrangements, that we shall have some difficulty in placing them in what will at the first appear a consecutive order. We will, however, proceed on the task with the least possible delay, and shall begin in the first place by speaking of Air.

In the Mosaic account of the creation it is recorded "that the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." And whether we consider the subject in the Love, Light, or Life spheres of man's triune existence, a pure atmosphere is the first and most important consideration. No subsequent measures that can be adopted will ever compensate an association for an impure locality, and constant attention must be therefore devoted to the removal from every thing that can contaminate in either of the three orders of existence, and in proportion as this is done will the perception of higher good be developed.

A pure atmosphere, whether spiritual, psychical, or physical, is essential to progress, and any attempt in which its importance is not continually attended to will most assuredly soon come to nought before the mighty changes that are about to arise upon the earth. Let no individual deceive himself with the idea that he can breathe, even for one moment, an impure and vitiated air in either particular, without its corresponding results being manifested in his after life. Each inspiration brings its blessing or its curse, and aids us in sending forth manifestations of that Love and good that shall subdue all things into itself, or draws us still lower into the vortex of evil, in which degeneracy from good has placed us, and makes us add to the vice, pain, and misery which has to be borne not only by humanity but by all created existences.

We shall proceed with this subject in our next paper.

THE SECOND ADVENT.

WE have received from an American correspondent a series of communications on this subject, which were originally addressed to the editors of the *Second Advent Herald*, published in Boston, U.S., which paper represents the views entertained on this subject by Mr. Miller, who is at present engaging the attention of the American public regarding it in no slight degree.

The letters of our correspondent, who wishes to turn the attention of the Millerites to a more spiritual interpretation of the scriptural passages on which they rely, are very interesting, and we should have much pleasure in inserting them in the *New Age* if our space would admit. We have, however, chosen in preference to insert some Prothetic Scripture by which they were accompanied, which being entirely affirmatory and of a more universal character, is better adapted to our pages.

In giving insertion to the varied writings which we do from time to time, we have to ask our readers to accept them as they are written, that is affirmatively. The form, the plan, the mode may and does vary in each of

them; but to those who are devoted to Good, we think they will all be found conditions for its development. It is interesting to us to observe the most varied manifestations of the Spirit whether in words or works; and we should with pleasure hail the appearance of a public journal devoted entirely to the reception of affirmatory views, however strange they may appear.*

PROTHEIC SCRIPTURE.

Eighteen hundred and forty-three years have elapsed since the creative influences, issuing from a higher purpose than had ever been manifested, were concentrated and consolidated in a human form and substance. A man was made apparent, whose heart was filled with love, whose soul was a celestial radiance, and in whose body there was no stain nor impurity. Living, embodied, Jesus of Nazareth exhorted to virtue, and was, himself, its best exemplar; assailed by death, and removed beyond the reach of evil, he left his doctrines and history a legacy to the human race. But the reflected life, from the God finite, cannot, for ever, last. It ceases to be felt, is nameless and unacknowledged as the true life, from the Infinite Good: is known to, and lived by, humanity only. Little by little, the Divine effulgence, from the sacred man, is exhausted, dissipated, absorbed. Slowly, yet as time advances, less slow, his words lose their power, his actions their lustre. That fatality which attends human art, and foredooms it to decay, spares neither ritual, language, nor record. The hour approaches when the God-spell loses its efficacy when men are no longer believers in it, nor bound by it. Then the NAME is repudiated, its fanes are deserted, its creed and ceremonies rejected, its ministers disowned.

Of the triple creations made to serve humanity purposes, those which proceed from Love are the most perfect and enduring. Man's bodily creations, begotten for to-day, to-day perish, or survive to tell of nations and things unknown to succeeding generations. The productions of the soul have a life far more extended, but their existence is co-limited with the veneration for the theology they record, or the fame of the hero whom they celebrate.

Spiritual forms are indispensable to social existence. The body may hunger and go unclad; the soul may be denied its proper sustenance, and languish in mystery and delusion; yet society will still hold together, progress will not be altogether wanting, whilst any conditions remain through which the spirit can be faithfully represented. As all the bodily creations are false which oppress and obstruct the intellect, and the soul untrue which prevents love-manifestations, it is evident that both must perish before new spiritual elements can be made cohesively to adhere. An imperfectly created earth has formed the chief obstacle to man's physical well-being, a falsely generated body been principally obstructive of the soul's progress in good, and suppressive of its higher activities. *Now*, the spirit's freedom is compromised, its homage intercepted, and its ascension delayed, mainly through a *Word* which no longer sufficiently expresses its relations with the Infinite.

During the early period of the earth's growth, forests have to be felled, the campaign has to be deprived of its stagnant waters, the glebe digged and planted. During the early stages of man's bodily development, the lust-nature has to be subdued, the soul raised above the animal affections, the love-elements fixed indelibly in his bosom. Later, clothes are fabricated,

* We intend, at some future period, to devote a series of papers to the subject of the order and variety of Spirit manifestations.

houses built, and food selected by taste and intelligence. Then the mind finds permanence in graven, painted, and scriptured forms, in the concatenation and concourse of sounds, and in national, local, and domestic politics. Not wholly unconcurrent, yet more late the spirit becomes vocal and apparitory, establishes superior rule, and remains to sway subordinate creations.

In the order of universal generation spirits descend, self-moved, from the universe-spirit, souls separate from the universe-soul, bodies are detached from the universe-body. In the self-generative order, spirits ascend, drawn by love, to the Infinite, souls lose their darkness, and became translucent, bodies their progress, and become purified.

At the primal state of human existence, the body is formed out of the earth, the soul dwells in the animal affections, the spirit is de-viled in the lowest. As the spirit rises, the power of lust is rendered nugatory, the soul less abides in the animal affections, the body, falling asunder by its own weakness, is recomposed out of finer elements, the earth, no longer accursed to barrenness, deformity, and vicissitude, is made reflective of eternal bounty, beauty, and peace.

Self-generative, man holds the earth as a self-possession, fashions the body out of his own likeness, is unconscious that the soul is a celestial radiance, and the spirit co-heritant of heaven. Regenerative, the Spirit resists evil, and progresses in good, the soul is conscious of its own nature and tendencies, the body is used as a divine instrument, the earth held for sovereign uses.

Man, self-generative, seeks to propagate his natural body, is unconscious of his true earthly and heavenly destiny, and disregardful of the monitions which are made to him to live the superior life.

Man, regenerative, ceases to propagate his natural body, is conscious of an upward and a downward tendency, and has begun to live the life of intelligence and love.

The human soul is evil, while seated in the animal propensities; true, while in the intellectual faculties; good, when resident in the heart; and Love is all-pervading.

When in the evil state, the human spirit brings forth beastly and unnatural coitions, murders and personal violences, robberies and extortions, pollution, debauchery, drunkenness, and gluttony. When in the Divine state, the Spirit brings forth natural and supernatural knowledges, extensions of life and life-pleasures, volition and potential bounties, solutions of false accretions, ideal completions of improjected designs, abortive love-emotions, and love-acts. When the Spirit is in the state of good, generation is instinctive, knowledge intuitive, death a re-birth, life an eternal succession, matter the accident, thought the incident, Being the recipient of Infinity.

The habitation of man is nebulous, aqueous, terrene. Man's body is electric, vapourous, chaotic. At the nebulous period the soul is clothed, at the aqueous the soul's affections are enfolded, at the terrene the heart receives its mortal covering of flesh, blood, and bones.

The Infinite Spirit by the human spirit creates souls out of the elements by which they are surrounded. By souls it creates bodies out of the affections in which they abide. Bodies endure according to the materials of which they are generated.

At the early period of existence the human spirit is weak, the soul's elements diffused, and its affections indeterminate. Later, the spirit is impulsive, the soul's elements are condensed, the affections concentrated. Lastly, inspiration is continuous, soul attractive, body glorified and im-

During the period of the spirit's weakness the soul's tendency is altogether outward, the body's wants altogether false. As the spirit is strengthened, the soul is drawn inward, the body subjected. When the spirit is strongest, the soul has free ingress and egress, the body is ruled without constraint.

In nebulosity man is surrounded by evil spirits, hurtling elements, conflicting atoms. In vaporosity good spirits are perceived, elements begin musically to concur, atoms commence orderly to cohere. On earth, gods are familiar to man, music is his daily and nightly solace, beauty the presence in which he dwells.

The Infinite by man creates the world. It sets the stars in order, makes the sun radiant for the day, the moon reflective for the night, and fills the earth with gladness, fruitfulness, and love. Finited, man brings forth conceptions of the Infinite. The Spirit rules sidereal systems, configurates, and gives motion to the sun and moon, breathes fragrance over the earth, life into the earth's inhabitants, and defines man's and all created destinies.

Creation is inceptive, gestative, uttered. Inceptive creation is good; gestative, intelligent; uttered, powerful.

Man is created in the image of Good, begotten into the virgin womb, brought forth the first born of the Spirit. He is the WORD, in spirit increate, in the womb increation, in the world the personification of the Father.

As man progresses in unity, the Verb is Articulated in variety, forms are ranged to similarity, sounds concerted to harmony. Astrology is succeeded by geology, physics by societies, corporations, institutions, governments, by man incorporated, instituted, beautified, goodened.

TO MAN UNPROGRESSIVE, THE ART-WORD STANDS FOR THE REAL, THE REAL-WORD IS UNKNOWN. TO MAN PROGRESSIVE, THE ART-WORD IS AN IMPERFECT CREATION, THE REAL AN EMBODIED ESSENCE.

By the ART-WORD man unprogressive is detained in disorder, kept in the low, in weakness, immorality, and death. By the REAL-WORD, man progressive is marshalled into order, elevated, strengthened, made immortal, and victorious over ill.

At the early period of terrene existence, the human spirit dwells with hate and fear, the soul is the shadow of evil, the body a commixture of opposing atoms, the earth a tangled wilderness, abounding in monsters inimical to the safety and welfare of its chief inhabitant. Progressive, the spirit is with Hope and Love; the soul flushed with celestial light, the body protruded from health, the earth, seasonably plenteous, bears on her bosom animals subservient to the human economies. Progressed, the Spirit is with Love, light abides in the soul, the body is established in the sphere of health, the earth, perennially fruitful, has no creature in servitude.

While the human spirit is at war with inferior creations, the soul revels in slaughter, the body's thirst is assuaged with the blood, and its hunger appeased with the flesh of its victims, the earth laid bare that he may wake and sleep securely. When the human spirit has subjected the inferior creations, the soul luxuriates in visions of bliss, the body's needs are supplied from the vineyard, fountain, corn-field, and orchard, the earth is intersected with roads, and the ocean covered with ships that he may hold communion with his fellow. When the human spirit is itself subjected to universal love, the soul is blessed and blesses, the body's wants are supplied from earth's purest productions—earth, air, and imponderable substance are facilities for communion to the human family, and for communication with the Universe-spirit.

The REAL-WORD is again with humanity. Man believes in Good,—is conscious that his being's foundation is Love. Obedience to the true outward, the test of submission to the Love Spirit has begun to be cheerfully rendered; to the false, affectionately condemned. Affirmations from *the Life that is* have succeeded to dry disputations concerning the past. Private exercises of a faith not derived from books, and a worship not taught by custom, have taken place of canons and decrees of synods. The hollowness of selfishness is exposed, the deceptions of party laid bare, the littleness of false dominion made apparent. Lust is denied, inordinate intellect restrained; Love penetrates, universalizes. Sexual relations are psychically developed, animal economies practically understood, social interests scriptively and orally reclaimed, political rights scientifically defined, religious duties inceptively comprehended. Productive industry has been carried beyond all precedent example, invention and scientific research surpass every preconceived limit, earth's harvests are sufficient for the body, man's accumulations to provide outward conditions for the soul. But the labourer is degraded, earth's products misused, wealth made an instrument of evil, the soul enslaved by artifice and guile.

WRONG MUST NOT CONTINUE. SENSUALITY, SELFISHNESS, OPPRESSION MUST CEASE. THE HOUR IS COME. THE MAN IS. TRUTH, JUSTICE, LOVE SHALL PREVAIL. *(To be continued.)*

ORDER AND ARRANGEMENTS OF THE UNITED SOCIETY OF BELIEVERS, CALLED SHAKERS.

THE society is divided into several different branches, commonly called families. This division is generally made for the sake of convenience, and is often rendered necessary on account of local situation and occurrent circumstances; but the proper division and arrangement of the community, without respect to local situation, is into three classes, or progressive degrees of order, as follows:—

1. The first, or novitiate class, are those who come into a degree of relation with the society, but live in their own families, and manage their own temporal concerns. Any who choose may live in that manner, and be owned as brethren and sisters in the gospel, so long as they live up to its requirements.

Such persons are admitted to all the privileges in the society, spiritual or temporal, necessary to give them a full understanding of all that they need to know. No control is exercised by the society over their persons, property, or children; but being members of a religious society, they are to be subject to the spiritual direction of their leaders, and may receive counsel in temporal matters whenever they feel it necessary to apply for it. If at any time they desire to make a donation to any religious or charitable purpose of the society, they are at liberty to do so; provided they be clear of debt, and their circumstances will otherwise admit of it; but after having freely made the donation, they can have no more right to reclaim it than the members of other religious societies have to reclaim the like donations.

2. The second, or junior class, is composed of persons who, not having the charge of families, and being under no embarrassments to hinder them from uniting together in community order, choose to enjoy the benefits of that situation. These enter into a contract to devote their services, freely, to support the interest of the family of which they are members, so long as they continue in that order; stipulating, at the same time, to claim no pe-

cuniary compensation for their services. But all the members of such families are mutually benefited by the united interest and labours of the whole family, so long as they continue to support the order thereof; and they are amply provided for in health, sickness, and old age.

Members of this class have the privilege to give freely, the improvement of any part, or all their property, to be used for the mutual benefit of the family to which they belong. The property itself may be resumed at any time, according to the contract; but no interest can be claimed for the use thereof; nor can any member of such family be employed therein for wages of any kind. Members of this class may retain the lawful ownership of all their own property, as long as they think it proper, and choose so to do; but at any time, after having gained sufficient experience, to be able to act deliberately and understandingly, they may, if they choose, dedicate and devote a part or the whole, and consecrate it for ever, to the support of the institution. But this is a matter of free choice; no one is urged to do so, but they are rather advised, in such cases, to consider the matter well, so as not to do it until they have a full understanding of its consequences; lest they should do it prematurely, and afterwards repent of it.

3. The third, or senior class is composed of persons who have had sufficient time and opportunity practically to prove the faith and manner of life practised in the society, and are prepared to enter into a united and consecrated interest. These covenant and agree to dedicate and devote themselves and services, with all that they possess, to the service of God and the support of the gospel for ever, solemnly promising never to bring debt nor damage, claim nor demand, against the society, nor against any member thereof, for any property or service which they have thus devoted to the uses and purposes of the institution. This class constitutes what is called church order, or church relation.

To enter fully into this order, is considered by the society to be a matter of the utmost importance to the parties concerned, and therefore requires the most mature and deliberate consideration; for after having made such a dedication, according to the laws of justice and equity, there can be no ground for retraction. Nor can they, by those laws, recover anything whatever which has been thus dedicated. Of this all are fully apprised before entering into the contract. Yet should any afterward withdraw, the trustees have discretionary power to bestow upon them whatever may be thought reasonable, not on the ground of any just or legal claim, but merely as an act of charity. No person, however, who withdraws peaceably, is sent away empty.

Children taken into the order of the church are treated with care and tenderness. The government exercised over them is mild, gentle, and beneficent, and usually excites in them those feelings of affection, confidence, and respect towards their instructors which are not often found among other children, and generally produces a willing obedience to whatever is required of them. The practical exercise of mildness and gentleness of manners is early and carefully cultivated among them. All churlishness and moroseness of temper, all harshness of language, all rough, unfeeling behaviour, all unkind and uncivil deportment, and all mischievous and wicked propensities, are cautiously watched and reproved. Great pains are taken to lead them into the practical exercise of truth, honesty, kindness, benevolence, humanity, and every moral virtue. The duties of obedience to their instructors, respect to their superiors, reverence to the aged, and kindness and civility to all, are strictly enjoined upon them.

A good common school education is carefully provided for them, in

which it is acknowledged that they generally excel children of their own age in the common schools of the country. Where traits of genius are discovered, their privilege of instruction, as occasion requires, is proportionably extended. They are early led into the knowledge of the sacred scriptures, instructed in their history, and practically taught the divine precepts contained in them, particularly those of Jesus Christ and his apostles. They are always brought up to some manual occupation, by which they may be enabled to obtain a livelihood, whether they remain with the society or not.

During a period of more than 40 years, since the permanent establishment of this society, at New Lebanon and Waterlivet, there never has been a legal claim entered, by any person, for the recovery of property brought into the society; but all claims of that nature, if any have existed, have been amicably settled to the satisfaction of the parties concerned.

No person can be received into this order until he shall have settled all just and legal claims, both of creditors and filial heirs; so that whatever property he may possess may be justly and truly his own. Minors cannot be admitted as covenant members of this order, yet they may be received under its immediate care and protection. And when they shall have arrived at lawful age, if they should choose to continue in the society, and sign the covenant of the order, and support its principles, they are then admitted to all the privileges of members. The members of this order are all equally entitled to the benefits and privileges thereof, without any difference made on account of what any one may have contributed to the interest of the society. All are equally entitled to their support and maintenance, and to every necessary comfort, whether in health, sickness, or old age, so long as they continue to maintain the principles, and conform to the orders, rules, and regulations of the institution.

THE LILY.

IN the rich glade of Pina the eye sees not a fairer spot than where, sunk deep in the bason formed by the blue shadowing hills of Nilgherri, ripples the soft lake on whose margin abounds the favourites of the floral sylphs—the fair-leaved lily.

In its crystal mirror the effulgence of the noon-day sun is softened, while at eve each shining one above looks brighter in its tremulous bosom than in heaven's wide arch.

Many are the fair flowrets on its banks, and in its glass each fair lily beholds herself yielding her affection to the graceful representative. Joyously they breathe forth their fragrance, and thus whisper their admiration and affection to the semblance of themselves. Day by day are they visited by the genii who watch over them with loveful care.

"Fairest," said the azure winged sylph to her charge, whose white leaves bent not over the lake, but rose heaven upwards, "whither strayest thine affections that thine eye is not to earth, nor to thine semblance; and to which of thy lovely companions openest thou thy pure and vestal heart?"

And the lily's sigh of softest perfume was her only answer to the sylph. "Tell me," said the genii, raising upwards her eyes, "while the sun's glory is yet resting on thee."—"Nay," said the lily, "when its glory is faded into soft twilight, when all is hushed in peace, I will tell thee; come at the star-lit hour;" and as the lily spoke a deeper shadow than before trembled in the blue mirror on whose edge she rested.

And at the soft twilight hour she raised her fair head, and the liquid lustre of the bright gems above coroneted her with light.

"Bright ones," she whispered, "no ray more pure than thine streams from eternity's throne;" and the spirit in the lily felt the deep bright radiance was as the voice of the infinite weaning her from the fair forms visible her companions delighted in, to the invisible whose images they were. And the sylph hovering over her rejoiced in her sweet atmosphere. "Thou need'st not tell me," said the sylph, "for I feel thine eye, fair lily, is to thy beloved, and to yon bright star thou givest thine heart. But art thou wise, oh child of earth, thus to raise thine eye and love in heaven's high sphere?" And meekly answered the lily—"Yon fair star won mine eye from earth, and its attractions were heavenward; but not with it are my affections. 'Tis true I gazed and loved, and the spirit opened its mystery in the heart of my existence, and gave me to feel the maker to be superior to his works; that all beauty, glory, and grace are but manifestations of Him." And the earth child folded her leaves—and when the mantle of night darkened over her still were her aspirations to the invisible; and when the earth form was changed the adoration spirit, detached from the planetary sphere, passed into the universal harmony, rejoicing in the Love which it felt in itself for its originator and maker.

PHRENOLOGICAL APHORISMS.

(CONTINUED.)

13. The inner organism stands in the same relationship to the Divine Spirit as the ground does to the sun, and the Spirit by phrenological science testifies that the manifold qualities, faculties, and powers exhibited in humanity, are manifestations of the Divine will through the organized human elements.

14. The organic law in humanity is triunely developed, to which law the moral, intellectual, and physical cerebral substances must be related; and by phrenological science their quality, texture, weight, size, and position are defined.

15. Aided by phrenological science, the educator traces in the exterior organism the indications of the interior qualities (or substance-natures,) in his pupil.

16. In the process of human development it is the educator's bounden duty to guard against awakening the exterior and selfish appetites, and to conditionate for the joyful exercise of the moral and mental sensibilities.

17. For the organic frame to be a structure of strength and beauty it must be submitted to the Spirit, and related thereto by a willing obedience to all its requisitions in the exterior sphere, *i. e.*, healthful exercise, active usefulness, and simple, temperate aliment.

18. In the interior sphere the moral and rational substance-natures must be submitted to the Spirit for its elaboration of their spiritual organism; and of this interior work the phrenologist finds corresponding expression in the cerebral development.

19. In the central sphere the celestial sympathies must be submitted to the Spirit that it may develop in them the joyful consciousness of its abiding presence, and manifest the same throughout the triune organism.

20. In the cerebral development are clearly manifested the triune organisms of the Love, Light, and Life substance-natures, and in these the Spirit manifests its unitive operations, blending all in harmony, and thereby exhibiting as one, Love, Wisdom, and Power.

REVIEWS.

Emigration to the Tropical World. By J. A. Etzler, author of "The Paradise within the reach of all men," "The Mechanical System," &c. Watson, Cleave, and Hetherington, London. Price 6*d.*

THIS work contains a series of the most interesting and important facts ever offered to the public upon the subject of emigration. Those who have read the former works of Mr. Etzler will be prepared for bold and enlarged views of the powers that may be placed at the disposal of man, but few would have supposed the ease and comparatively trifling cost at which they may be appropriated.

Mr. Etzler clearly shows that the tropics are the natural home of humanity, and that, by adopting within them such measures as will result from a close relationship with the central good, a mode of life may be developed, equal or even superior to the highest imagination yet conceived.

The work is such a mass of important facts that we scarcely know how to choose an extract. We will, however, take a general one, and assure our readers that the details are calculated with equal precision. After showing that we entertain at present a great deal of unnecessary alarm regarding the climate and other matters connected with the tropics, but that this alarm is gradually and rapidly giving way, by the diffusion of sounder knowledge among the general population, he goes on to state:—

"Bear in mind, reader, these are ascertained facts, not matters of opinion, at which some may think this and others that. It behoves thee to study these facts more by extensive reading on geography, both mathematical and physical, of the globe, and reflect on the results, if thou desirest to be enlightened.

"The common narrow views, the necessary consequences of ignorance and thoughtlessness, are then ready, even after comprehending this simple great fact of the tropical world being one half of all the world, to assign to that half about as many human inhabitants as they consider the extra tropical half of the globe may contain, and perhaps stretch their imaginative power so far as to suppose that two, three, or even eight to ten times the present population on earth might find room and food on the globe; and thus they are apt to think to have made a great discovery. But the truth is, such people, as little as those of utter ignorance of the world, never reflected accurately on the subject, but merely surmised. Accurate conceptions require arithmetic; and this teaches that 100,000,000 square miles (the extent of the tropical world) contain at least 20,000,000 square miles good cultivable land; that 20,000,000 square miles contain 20,000,000 times 640 acres, which is equal to 12,800,000,000 acres. Now let us see how many individuals one acre could feed. People again, like a poor ignorant villager, taking his native place for a fair sample of all the countries of the world, are very apt to suppose that an acre may possibly be made to produce food enough for one human individual, or at most for two, taking our usual grain for a fair pattern of perfection in agricultural productions; and thus they may be ready to allow one or two individuals for every acre in the world, be it tropical or not, as a maximum of population, which would give a number of 12,800,000,000, or twice that number at most. As the number of all men now on earth is estimated at 1,000,000,000, it would appear, from the above calculation, that 12 to 25 times the present population on earth would find room and food within the tropical zone alone: and this may appear to those sorts of superficial people a great discovery in comparison to what ignoramuses generally imagine, fearing over-population and starvation, from want of extent and productiveness of the earth. But exact observation and arithmetic lead to very different results. It is ascertained (by Alex. v. Humboldt, for instance) that one acre in the tropical climate may be made to produce as much as 50 acres in any part of Europe. This would lead to a result 50 times as great as that of the above conjectures, which is 50 times 12,800,000,000, or as a maximum, 100 times 12,800,000,000, equal 1,280,000,000,000 human individuals, which exceeds the present population on earth about 1,280 times."

The work contains an outline for the formation of a society to carry the plans into operation, and in this department the advantages are of no ordinary character, and are such as are likely to turn the tide of emigration, now so strongly set upon more northernly climates, to those which are much better adapted to humanity in every particular.

Mr. Etzler has an offer made him by the government of Venezuela of a

grant of a large tract of land in the neighbourhood of the river Orinoco, of Cumaná, or of Caracas, without cost, and free of all taxes and military service for 15 years, on the condition of gradually bringing it into cultivation, and he intends immediately to avail himself of this offer, unless a more favourable one is presented.

National Philanthropic Anti-Tobacco Association. Tract Depôt, 166, High Holborn.

We have had sent us a copy of the object and rules of this association, and are glad to see that the members intend to discountenance, by example and precept, the practice of smoking, which, as they affirm, is both offensive and disgusting, and "which has now become so intolerable a nuisance in our public streets and walks, to the great annoyance and discomfort of a large portion of the community, in addition to its being a most important auxiliary to, and constant companion of, intemperance and vice." The following is the pledge and qualification of membership:—"I agree to abstain from tobacco, snuff, cigars, and opium, or any similar article that might be substituted for any of the aforesaid. I will also in every suitable way discountenance their use throughout the community." Subscriptions and donations will be received by Mr. Hill, treasurer, 10, Long-acre, and by the secretary, E. Spooner, 140, Drury-lane.

CONCORDIUM REPORT.

In compliance with the statement made in our two last numbers, and as a reply to many of our correspondents, we shall in this report enter into some of the detailed arrangements of the first Concordium under its new organization, that all who seek to become candidates may be premonished as to what will be expected of them.

1st. Each resident will be expected to make an entire devotion of himself to Love, to be used as its instrument in every act of his existence. Whatever may be found an impediment to progress in Love's highest service, be it father or mother, brother or sister, husband or wife, children or lands, yea, even life itself, must be freely yielded up, and counted as nothing, rather than the individual shall be permitted to be an hindrance to that cause whose advent will be the highest boon to humanity. Self-will and self-conceit must be crucified at all times, and every thing used subordinate to universal good.

2nd. Each person will have to conform to the general rules and regulations which may be from time to time made for the government of the Universal Concordian Society, and also for the Concordium in which he resides.

3rd. Candidates for membership in Concordiums will be required to refrain from taking any part in the framing of rules and regulations, further than by offering any suggestions that may occur to them; as, during this period, they will have very much to acquire, and they will of necessity be very little acquainted either with the object of the society, the principle on which it is based, or the practical steps requisite to actualize the object.

Keeping these three principles always before them, they will at present have to subject themselves to discipline in the following particulars, and such others as may be deemed good by the Pater, after consulting with the members of the family.

Rising.—Each individual will have to rise at the time that may be agreed on by the family, which at present is half-past four, and the roll is called at five o'clock.

Bathing.—A daily ablution of the whole of the body is required, and this is generally made by means of a cold shower bath between half-past four and five A.M.

Labour.—Eight hours a-day are devoted to what is termed physical labour by each individual; but each is expected to be at all times ready, spiritually, intellectually, and physically to exert himself to the full extent that a due preservation of his being in the highest conditions will permit, as it is only by such a course that we can be really devoted to Love.

Diet.—This will be of the most simple and frugal kind. We have given up every thing that renders us subservient to animals for aid, and hope soon to entirely dispense with cooking. Water is the only beverage, and in eating attention will not only be paid to quality but quantity. We think that sound health can only follow the use of the correct quantity of food that is required for keeping the organization in repair, and that this is much less than is generally supposed.

Clothing.—This as well as diet will be simplified as rapidly as possible, and each member placed on an equal footing with respect to it. We wish in clothing to be also independent of the animal kingdom, and shall feel obliged to any of our friends who can suggest to us substitutes for leather, woollen fabrics, and many other animal products at present used.

Lodging.—In this department also simplicity will be adopted as far as it can be done with due attention to health. The Concordians have renounced feather beds, hair mattresses, and many other things that have been considered necessaries, and they find the health law requires they should proceed still further in giving up what habit and custom has long rendered familiar in the usual conventional forms of living.

Intellectual Studies.—The time regularly devoted to these are the resting periods, at the meals, from two to three in the afternoon, the evening after supper, and the chief portion of the Sunday; besides which, the members are at any time free to leave their labour to attend lectures that may be given on subjects of sufficient interest to progress, and at each meal the time is occupied by a reading from some eminent author.

Moral Training, or Spirit Culture.—The whole Concordian life is intended to exhibit this in every detail of its progress. "Whether we eat or drink, or whatsoever we do, we would do all to the glory of God;" or, in other words, we would live in the strictest relationship with that antecedent causer to which every thing that exists owes its origin, and by which alone all existences are continued and supported.

In speaking of details there will no doubt be many that will continually arise that will change our course in its form and mode, for we shall adopt the good from all systems, plans, and arrangements that may be presented to us, and come within the sphere of our operations. Feeling Love as the basis of our being, we endeavour to work as its instruments, in the most universal manner that our organisms will admit. We are aware of the present imperfections of our natures; we are also conscious that they can only be amended through submission to the universal laws within us, and to these laws we endeavour to yield the greatest possible conformity. The progress hitherto made has been of an encouraging character, and we hope to be held so firmly in our relationship with good, that we shall be fitted gradually for high and important works.

We have since our last report experienced, both individually and as a family, much that we have cause to rejoice in; the organization of the establishment is assuming a more defined form, and the members are gradually receiving such a development of good as leads to a much greater

at-one-ment in our proceedings. We can daily recognize more distinctly the modes of operation of the ONE in its various forms and phases, and many things which were an entire blank to us, and quite unaccountable in less advanced stages, are now becoming manifest to all.

To those who look upon appearances around them as realities, and consider facts and experience as the *sole guides* for man, we are aware our language will seem somewhat mystical, and be misinterpreted; but for such things we are prepared. All we ask of those who read is, that they will apply diligently to the Love law within them, and if they find any remarks which that law opposes, we shall be glad to receive their suggestions for improvement, as we seek to be instructed, and hail with pleasure every condition for that purpose, from whatever source it comes.

We have to thank friends for donations, and for offers of aid in various modes, and we do so in this manner, that we may inform all who write us that their letters, if received, will be privately acknowledged, and the donations recorded. We name this, as our plan of proceeding will differ from that generally pursued by other societies: for although we have nothing secret in our proceedings, or that may not be scrutinized most minutely by any one who wishes it, yet we shall avoid publishing in any manner the names of donors. Those who give will give to good alone, and for its use; and we receive their contributions solely as its instruments, without considering ourselves individually under an obligation to persons.

We are now prepared to receive some well organized young persons of both sexes whose parents may be disposed to commit them to our charge, and shall endeavour in all respects to aid their development in good, spiritually, intellectually, and physically. With regard to remuneration we are disposed to leave that much at the option of the parties sending them; but our expenses will be met by an average charge of five pounds per quarter, which will include clothing.

Those who may be disposed to send their children will observe that no parental authority can be allowed to interfere with the arrangements we may adopt for their progress. We shall be glad for the sympathies to be preserved, and that the most free communication should be kept up, but there can be no ministration to false wants and appetites. The children will be provided with everything that is considered needful for them, and if they should not progress satisfactorily, we shall at all times be ready to permit their removal to a more congenial sphere.

We are also open to receive parties who feel they can co-operate in the work in which we are engaged in its true order; or shall be ready to aid in the establishment of Concordiums in other localities. Our friend Alexander Campbell feels missioned to commence a second Concordium, and will be happy to receive communications on the subject, addressed to him here, from any persons similarly impulsed.

We hail with pleasure the numerous indications of progress that are being manifested around us, and more especially in America. Throughout the European states the dissemination of the principles of association is absorbing the chief attention; but in the United States, to quote from the *American Phalanx* of the 18th of May, speaking of the rapid spread of the views of Fourier,—"More than twenty practical organizations have been hopefully commenced, and on every hand efforts are being made to bring together the friends, and to concentrate the means, that offer themselves to the movement. Men, connected with every part of reform in religion and politics, are devoting themselves to the cause. Never before in so short a time did a doctrine so radically new, and requiring such important social

changes, meet with such a numerous class of friends. All feel that it is adapted to the wants of universal man. It has ever been a prophecy in the heart of all the good, and mankind are now ready for its actualization. And it is to sweep over the civilized world like a flood. It will bear down all opposition. Its success is written on the scroll of destiny. God is on the side of unity." We have also received much cheering information from our private correspondents in America, and hear that in the West Roxbury establishment alone no less than seventy applications for admission were made the week preceding the date of the last letter we received.

Although we rejoice in these manifestations, we by no means anticipate that they will result as the projectors of them expect. It is, however, sufficient to know that their good is progressive. The end is not with man, nor to be established in his order; but we are assured that the day is at hand when those who love good, and follow it through good report and through evil report, will find that a measure of goodness will be theirs, far greater than they now even hope for.

Mr. Etzler has lectured at the Concordium each Sunday since our last report until the last, and we are much interested in the progress of his views, which are on a scale commensurate to the evolving of superior conditions for humanity at large. Mr. E. left us on Monday, the 17th instant, as his plans are in such a state of forwardness as to require the chief portion of his time to be spent in London, where we hope he will soon be more prominently before the public. At the meeting of our family the morning he left, mutual exchanges of sympathy took place, and we shall be glad to aid in forwarding his arrangements in every practical manner.

The strange remarks we often hear made regarding the Concordium diet leads us to quote an extract from a letter written by one of our resident candidates, who left us for a week or two about a month since, and who walked, between Tuesday evening and Thursday, a distance of 101 miles without retiring to take rest:—

"I am now arrived safe at Cheltenham, and I will give you some information as to my journey here. You are aware I did a hard day's work on Tuesday before I left the Concordium, as I wanted to leave the building in as tidy a manner as possible. It was past eight o'clock in the evening when I began my journey, and next morning, at ten minutes past eight I arrived at the Temperance Hotel, Reading, Berks., a journey of 34 miles, where I partook of a breakfast of bread and butter and a glass of water. I may mention that about two o'clock in the morning the birds began to sing, which rendered my journey very pleasant, as their notes began about the time the nightingale had finished. I rested about an hour in Reading, and then proceeded to Wallingford, which is 15 miles further, where I partook of another meal of bread and butter and a glass of water. I cannot tell what time it was, but I rested there about an hour. I then proceeded to Steventon station, on the Great Western Railway, where I intended to hook myself to Cirencester. The friends at Wallingford told me it was about 12 miles; but being directed out of my way, I lost the road, and it being night I wandered about till at length I arrived at the station some time in the night, after making it a journey of at least 20 miles. The expense, however, was too great for my pocket, so I called at a public-house, where I got twopennyworth of biscuits and two glasses of water, for which I paid 3*d*. I then took the train eight miles, from Steventon station to Farringdon station; after that I walked on the remainder of the night. I called at a public-house in the morning and got twopennyworth of bread and butter, and then proceeded to Cirencester, where I arrived about dinner time. After getting threepennyworth of bread and butter, I proceeded to Cheltenham, the other 15 miles, where I am now getting my supper with my old friend. I now leave you, wishing you all well, as this leaves me at present, only a little tired."

This task is one that those living in the ordinary conditions of society would find somewhat difficult, and shows that animal food is by no means requisite for physical energy. We are well assured that as we proceed on the fact ground we shall have ample opportunities of exhibiting the advantage of Divine relationship and temperance in all things; but our report is far too extended to allow of further comment at present.

CONCORDIUM PRESS, Alcott House, Ham, Surrey. Published by J. Cleave, 1, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

" Circumstances have a great influence in giving new form to thought and to outward character, yet they are totally uninfluential with respect to essence."—GREAVES.

No. 20. Vol. I. AUGUST 1, 1844. { PRICE 2d. or by Post 3d.

ON ASSOCIATION.—XII.

IN treating of all things needful to preserve the organism in the most healthful state, spiritually, psychically, and physically, in our last number, we affirmed that a pure atmosphere is essential to progress; and that any attempt at association, in which its importance is not continually attended to, will most assuredly soon come to nought. The same remarks will apply to all the other natural elements which the association must use for the Divine end.

Pure water is equally indispensable with pure air for progressive beings; and its value must be far more highly considered than has generally been the case. Whether as a beverage, for bathing, for irrigation, for improving the beauty of the scenery around the habitations of man, for extending his faculties for intercourse with his fellow man, or for any other purpose, it will be requisite that in choosing a location for the early establishments, every attention be paid to procuring a full supply of good water.

The selection of a good and pleasant site of fertile land within an easy distance of some large town, where the surplus produce of the association may be exchanged as long as such exchanges with the outer world may continue necessary, is a subject also which must have due consideration.

To those who love good and live according to its commandments, the admirable beauty and simplicity of the Divine order becomes daily more and more apparent, and it is clearly seen that not the slightest neglect can take place in any particular without corresponding consequences resulting therefrom. If we would rightly conditionate for a triune organism for man, every act must have reference to his three-fold existence; and it will be found that good is whole and indivisible, and that a well-chosen location in every particular is an essential element of progress.

Being well supplied with pure air and water, and located on the most suitable land within their means of obtaining, the manner in which the members should employ themselves, and their mode of living, will next claim our attention; but as the former of these will be more especially included in our next division of the subject, we shall now speak of diet, clothing, and lodging, as the three most essential conditions in which, by a true relation to the universal law, an association will be chiefly advanced or retarded.

Could man be made to see the importance of diet, clothing, and lodging, with regard to his being capacitated to receive the Divine image or likeness, how careful would he be in his attention to these particulars. He would then know that his body, which is the temple of God, could not be defiled as it now is, and he still have hope of an inheritance in a heavenly kingdom.

It is true that we are not to be careful what we shall eat, or what we shall drink, or wherewithal we shall be clothed, but this only because our

heavenly Father knoweth that we have need of all these things, and they will be added unto us if we first seek His kingdom and its righteousness; or in other words, the pure being will never be contaminated by receiving in or near him anything that is calculated to defile him, but will, by a gradual development in good, become firmly assured that every good thing is around and easily within his reach.

When it shall be seen how little man really wants, and what an abundance and profusion lies scattered around him, we shall be astonished that we could so long be blinded to the Love that provides so sumptuously for the rich repast of its creatures; but we have been hitherto, and still are wallowing in the most animal sensuality, and declaring we are dissatisfied, whilst we have selfishly grasped at that which is provided, and are in a state of intoxication and revelry which blinds us from discovering that which is good for us.

In food, in clothing, and in lodging, we heap everything upon our animal organisms so selfishly that we are pressed down with weights and burdens far too great to be borne with impunity; and man is at present degenerating more and more in the scale of created existences. It is true, that he has more highly cultivated the intellect, and may possess a greater knowledge of good and evil, but he is also daily and hourly partaking of the fruits of that tree for the eating of which our parents first left the Garden of Eden, and he continues the victim of the curse then entailed upon them, which will be continued until he shall be redeemed by an entire at-one-ment with good, which shall teach him all things necessary for his well-being.

To speak more in the language now used among men, and which is perhaps better adapted to their comprehension, such an association as we treat of must be plain, simple, and abstemious in all their habits, and that on a far higher ground than mere economy. They must do everything from and for good, and in nothing will this be more requisite than in attending carefully to the manner in which their bodies are conditionated in respect to food, clothing, and lodging.

These requisites should as early as possible be provided without an infringement on any other order of the creation. It is true that man can and does justify himself by reason, for the course he adopts in slaying the harmless sheep, or the filthy swine, and devouring their flesh; but, can the highest and deepest reflection in each individual, which is far above reason, take part in such justification? If so, let the person who believes it become a slayer and murderer for himself, and let there be no such thing practised in an association. Be the transient consequences what they may, we strongly advise that no association permit the use of animal flesh; or even the coercive domestication of animals, or the subjecting of them to man's use, unless as a merely transitional step.

We are aware that we are living in an age when many *apparent* privations will have to be endured by those who determine on a course of life in accordance with the highest good that shall be revealed in them; but we also know, by daily and hourly experience, that such privation is apparent only and not real. The joy felt in a conscious increase of the Divine relationship is beyond all ordinary conception, and it is to be hoped will be partaken of by the whole human family. Why should men continue to worry, harrass, and torment each other in the manner they now do, but that their self-pride and self-esteem keep them estranged from the good which is ready to be poured into them, whenever their hardened and stubborn hearts shall be made to yield to the quickening impulses of the creative

CONCORDIUS.

Gluttony and drunkenness, the providing of sumptuous, costly, and excessive apparel, and an immense number of things that are most injurious to him in every respect, keeps man a continual slave, incapable of knowing true enjoyment, or what is his real destiny; and shall these things be allowed to continue, now that we are becoming awakened to the importance of a change? It is evident, by the manifestations of good that now abound, that the time is at hand when we may indeed hope for better things. In every quarter of the globe a few seem to be awakening to the consciousness of their relationship to the antecedent causer, and in proportion as this shall be the case they find that submission, either voluntary or involuntary, must inevitably follow.

The spirit of God is moving upon the face of the waters, and a new creation is beginning in humanity. To those who, looking for such an association as we are treating of, we would say that their part in its construction is the most entire submission that can be given to the Spirit in all its required conditions. This submission cannot be a mere verbal acknowledgment of good, but must pervade every thought, word, look, and act, however important or trifling they may appear. Whether we eat or drink, or whatsoever we do, we must do all to the glory of God; that is, we must do everything in accordance with the Divine will, and that if we are in true relationship with it we shall be confirmed and strengthened in all goodness.

The changes that may be immediately effected in food, clothing, and lodging, with every advantage to the triune organism in man, are of themselves sufficient to meet every pecuniary difficulty that besets the introduction of associations as the general mode of living. When man shall become truly submissive to Love, and shall follow its commands in every act of existence, it will be found that there is ready for his participation in it a joyous and happy state of being continually progressive as rapidly as his renewed nature will permit of. Let the love of good be fully actualized, and its will be done on earth as it is in heaven, and we shall then see that none of the charges, imposts, and restrictions by which men now bind and fetter each other could in the least affect an association that should be so based. Released from the degrading and corroding cares and anxieties which now beset all ranks, classes, sects, and parties, they would daily progress towards a higher and superior state, and would be the instruments under Love for replenishing the earth and subduing it; whilst every other order of creation may be left to enjoy its own sphere of existence, under the firm assurance that a wise and beneficent providence regulates the production and sustentation of all things, and that if our relationship with it is secured, and its deepest and most intense promptings are carefully attended to and acted upon, the forms of all existences will become so far changed that each shall embody and represent good only; whereas they are now, by an unbending necessity, arising out of immutable, eternal, and universal laws, obliged to exhibit to our perceptions the most revolting, hideous, and debasing appearances.

Little has ever been written, and perhaps not much has been thought, of the causes of the various orders and varieties of what are generally called the inferior creations, whether in the animal, the mineral, or the vegetable kingdoms, and for us to enter fully into them here may be thought too speculative and visionary for a paper devoted to practical association; we cannot, however, defer remarking that neither an animal, a vegetable, or a mineral exists throughout the universe, or is used for any purpose by man, but it has its corresponding affinities in man's being, both in its germination

and its use, and that if we would secure order, beauty, and harmony, this can only be effected by our primarily presenting to the indwelling Spirit in each indivdual of society those conditions that are necessary for its being developed in the most pure, holy, and loveful manner; and not only must we refrain from murdering, molesting, or tyrannizing over the other orders of animated existence, and be careful in the use of those which appertain to the vegetable and mineral kingdoms; but we must progress daily and hourly in such true relationship with good that not only may good be manifested in every act, word, and look, but that every thought of our hearts, nay, every expiration of our breath, may tend to send forth throughout the world an atmosphere that shall secure the generation of everything that shall tend still higher to advance man's progress in universal Love.

These remarks may be applied to everything which we can possibly anticipate, as well as to the subjects of food, clothing, and lodging, but we feel the inadequacy of language to represent the intuitions by which we are urged to write on them; we have, therefore, to ask our readers carefully to weigh the suggestions given forth for their adoption, and we know that in due time good will confirm many of them in the practical adoption of such measures as are likely to secure the highest results.

VEGETABLE DIET.

We continue our remarks upon this subject, by further extracts from Dr. Alcott's work:—

6. *The Argument from Experience.*

A person trained in the United States or in England—but especially one who was trained in New England—might very naturally suppose that all the world were flesh-eaters; and that the person who abstains from an article which is at almost every one's table, was quite singular. He would, perhaps suppose there must be something peculiar in his structure, to enable him to live without either flesh or fish; particularly, if he were a labourer. Little would he dream—little does a person who has not had much opportunity for reading, and who has not been taught to reflect, and who has never travelled a day's journey from the place which gave him birth, even so much as dream—that almost all the world, or at least almost all the hard-labouring part of it, are vegetable-eaters, and always have been; and that it is only in a few comparatively small portions of the civilized and half-civilized world, that the bone and sinew of our race ever eat flesh or fish for anything more than as a condiment or seasoning to the rest of their food, or even taste it at all. And yet such is the fact.

It is true, that in a vast majority of cases, as I have already intimated, labourers are vegetable-eaters from necessity; they cannot get flesh. Almost all mankind, as they are usually trained, are fond of extra stimulants, if they can get them; and whether they are called savages or civilized men, will indulge in them more or less, if they are to be had, unless their intellectual and moral natures have been so well developed and cultivated, as to have acquired the ascendancy. Spirits, wine, cider, beer, coffee, tea, condiments, tobacco, opium, snuff, flesh-meat, and a thousand other things, which excite, for a time, more pleasurable sensations than water and plain vegetables and fruits, will be sought with more or less eagerness, according to the education which has been received, and according to our power of self-government.

I have said that most persons are vegetable-eaters from necessity, not

from choice. There are some tribes in the equatorial regions who seem to be exceptions to this rule; and yet I am not quite satisfied they are so. Some children, among us, who are trained to a very simple diet, will seem to shrink from tea or coffee, or alcohol, or camphor, and even from anything which is much heated, when first presented to them. But, train the same children to the ordinary complex, high-seasoned diet of this country, and it will not take long to find out that they are ready to acquire the habit of relishing the excitement of almost all sorts of *unnaturals* which can be presented them. And if there are tribes of men who at first refuse flesh meat, I apprehend they do so for the same reasons which lead a child among us, who is trained simply to refuse hot food and drink, or at least, hot tea and coffee, when the latter are first presented to him.

Gutzlaff, the Chinese traveller and missionary, has found that the Chinese of the interior, who have scarcely ever tasted flesh or fish, soon acquire a wonderful relish for it, just as our children do for spirituous or exciting drinks and drugs, and as savages do for tobacco and spirits. But he has also made another discovery, which is, that flesh-eating almost ruins them for labour. Instead of being strong, robust, and active, they soon become lazy, self-indulgent, and effeminate. This is a specimen—perhaps a tolerably fair one—of the natural tendency of such food in all ages and countries. Man everywhere does best, nationally and individually, other things being equal, on a well-chosen diet of vegetables, fruits, and water. In proportion as individuals or families, or tribes, or nations, depart from this—other things being equal—in the same proportion do they degenerate physically, intellectually, and morally.

Such a statement may startle some of my New England readers, perhaps, who have never had an opportunity to become acquainted with facts as they are. But can it be successfully controverted? Is it not true, that, with a few exceptions,—and those more apparent than real,—nations have flourished and continued to flourish, in proportion as they have retained the more natural dietetic habits to which I have alluded; and they have been unhappy or short-lived, as nations, in proportion as exciting food and drink have been used? Is it not true that those individuals, families, tribes, and nations, which have used what I call excitements, liquid or solid, have been subjected by them to the same effects which follow the use of spirits—first, invigoration, and subsequently decline, and ultimately a loss of strength? Why is it that the more wealthy, all over Europe, who get flesh more or less, deteriorate in their families so rapidly? Why is it that everything is, in this respect, so stationary among the middle classes and the poor?

In short—for the case appears to me a plain one—it is the simple habits of some, whether we speak of nations, families, or individuals, which have preserved the world from going to utter decay. In ancient times, the Egyptians, the most enlightened and one of the most enduring nations, were what might properly be called a vegetable eating-nation; so were the ancient Persians, in the days of their greatest glory; so the Romans, as I have said elsewhere, and the Greeks. Indeed, empire seems to have departed from among them precisely when simplicity departed from among the people. So it is with nations still. A flesh-eating nation may retain the supremacy of the world a short time, as several European and American nations have done; just as the labourer, whose brain and nerves are stimulated by ardent spirits, may for a time retain—through the medium of an artificial strength—the ascendancy among his fellow-labourers; but the triumph of both the nation and the individual must be short, and the debility which follows proportionable. And if the United States, as a nation, s

form an exception to the truth of this remark, it is only because the stage of debility has not yet arrived. Let us be patient, however, for it is not far off.

But, to come to the specification of facts. The Japanese of the interior, according to some of the British geographers, live principally upon rice and fruits—a single handful of rice often forming the basis of their frugal meal. Flesh, it is said, they either cannot get or do not like, and to milk, even, they have the same sort of aversion which most of us have to blood. It is only a few of them, comparatively, and those principally who live about the coasts, who ever use either flesh or fish. And yet we have the concurring testimony of all geographers and travellers, that in their physical and intellectual development at least, to say nothing of their moral peculiarities, they are the finest men in all Asia. In what other country of Asia are schools and early education in such high reputation as in Japan? Where are the inhabitants so well formed, so stout made, and so robust? Compare them with the natives of New Holland, in the same, or nearly the same, longtitude, and about as far south of the equator as the Japanese are north of it, and what a contrast! The New Hollanders, though eating flesh liberally, are not only mere savages, but they are among the most meagre and wretched of the human race. On the contrary, the Japanese, in mind and body, are scarcely behind the middle nations of Europe.

Nearly the same remarks will apply to China—and, with little modification, to Hindostan. In short, the hundreds of millions of Southern Asia are, for the most part, vegetable-eaters; and a large proportion of them live chiefly, if not wholly on rice, though by no means the most favourable vegetable for exclusive use. What countries like these have maintained their ancient, moral, intellectual, and political land-marks? Grant that they have made but little improvement from century to century; it is something not to have deteriorated. Let us proceed with our general view of the world, ancient and modern.

The Jews of Palestine, two thousand years ago, lived chiefly on vegetable food. Flesh, of certain kinds, was indeed admissible by their law; but, except at their feasts, and on special occasions, they ate chiefly bread, milk, honey, and fruits.

Lawrence says that "the Greeks and Romans, in the periods of their greatest simplicity, manliness, and bravery, appear to have lived almost entirely on plain vegetable preparations."

The Irish of modern days, as well as the Scotch, are confined almost wholly to vegetable food. So are the Italians, the Germans, and many other nations of modern Europe. Yet, where shall we look for finer specimens of bodily health, strength, and vigour, than in these very countries? The females, especially,—where shall we look for their equals? The men even—the Scotch and Irish, for example,—are they weaker than their brethren, the English, who use more animal food?

It will be said, perhaps, the vegetable-eating Europeons are not always distinguished for vigorous minds. True; but this, it may be maintained, arises from their degraded physical condition generally, and that neglect of mental and moral cultivation which accompanies it. A few, even here, like comets in the material system, have occasionally broken out, and emitted no faint light in the sphere in which they are destined to move.

But we are not confined to Europe. The South Sea Islanders, in many instances, feed almost wholly on vegetable substances; yet their agility and strength are so great, that it is said "the stoutest and most expert English sailors had no chance with them in wrestling and boxing."

We come, lastly, to Africa, the greater part of whose millions feed on rice, dates, &c., yet their bodily powers are well known.

In short, more than half of the 800,000,000 of human beings which inhabit our globe live on vegetables; or, if they get meat at all, it is so rarely that it can hardly have any effect on their structure or character. Out of Europe and the United States—I might even say out of the latter—the use of animal food is either confined to a few meagre, weak, timid nations, like the Esqaimaux, the Greenlanders, the Laplanders, the Samoiedes, the Kamtschadales, the Ostiacs, and the natives of Siberia and Terra del Fuego, or those wealthier classes or individuals of every country, who are able to range lawlessly over the Creator's domains, and select, for their tables, whatever fancy or fashion, or a capricious appetite may dictate, or physical power afford them.

BEING GOOD AND DOING GOOD.

Our remarks under this head are an extract from a letter lately received from our friend Charles Lane, who is still residing with the Shaker Family at Harvard, Massachusetts, U.S. We are happy to state that his letters bear evidence of a most tranquil and peaceful state of being, and that his testimony of the purity of the life adopted by these people, and of the calm and happy results attending it, are of the highest kind. We expect soon to be able to lay before our readers the prominent features of their mode of living, under the head of a "Six Months' Residence in the Harvard Establishment."

"Perhaps man may carry the notion of doing good a little too far. Let us all be more faithful to the principle of *being good*. I know that the latter includes the former; and I also know that if our activity in good doing stretches but one line over the frontiers of good being, our action is injurious instead of beneficial. We lose our close connexion with the Spirit, and thus injure ourselves and others. To be in a state of nervous excitement, worry, and anxious apprehension, is much more harmful than all the apparent good we do can counterbalance. Better err a little on the other side, and always let the income of goodness be larger than the expenditure, so that the stock on hand may be ever increasing. Dr. Vethake, perhaps, does go too far into the quiescent, both in principle and practice. He writes to me thus:—'It is best not to *stir-up* this *body*. Wake not my beloved *till he please*. We must wait with patience until life is manifest, and activity ready throughout all the parts; otherwise we can only irritate, and effect some little morbid action. In patience possess ye your souls. Ye are sealed with the holy Spirit of promise:—thus all is secure, therefore be not in a hurry, neither ask for *a sign*. As a general principle, I wish to be silent: for I hold the supernal to be so delicate that all manner of interference is *something-like* dangerous. I wish to be inactive—to lie-by.'

"In a serious point of view it certainly often appears to me a nonsensical affair to indulge in the idea of doing good, especially by preaching and printing. It seems to me at times about as profitable as lighting up the church when nobody is in it; the gas is all burnt out, and then where is it, and how shall the people be enlightened when they come? It is, I admit, a different affair when something solid and abiding is done, if it be only laying out a garden or cooking a dinner. But so much of this conscious talk with so little act looks suspicious. This must account for so many defaulters amongst the few professors whom you and I have known. Good, I suppose, can really only be done by the good; and who is good?

The best we can do, in most instances, is to abstain. Of how many things it is true that the best we can do is to do nothing. Leave it alone, is the supreme advice. *You* feel the force of this with respect to diet and to sexual intercourse. It is equally true in regard to politics. Is it not equally true in relation to religious creeds, to trade, to war, even to society itself as far as practicable? Scarcely is there a public line of conduct you can adopt, be it ever so reformatory in intention, which does not, in the mere effort, work more for things as they are than the result amounts to for good. Let us, for instance, feel the value and importance of something we have to say to the public. Well; I resolve to visit the city to say it. I stage the distance by a hired vehicle, at the expense of the poor horses, who are urged to their speed by a drunken driver; I sojourn at a tavern, advertise in the papers, hire a hall, and amuse the people for an hour or two; possibly affect one or two beneficially. And then I have to come back again with my whole being disturbed, and set to work to earn this cash expenditure which I have thrown into so many corrupt channels. Several bushels of corn must be grown to make up this sum: I, or some one else, must toil many days to square this unpromising account. The words of virtue have been multiplied exceedingly without leading to virtuous acts. In fact, in this particular, as well as others, like begets like; good words increase and multiply like rabbits in a warren; but ever so many of these will not amount to one good action. So I think we might do better to reverse the mode, and see first if we cannot do some one good thing that shall be permanent, and leave others to repeat it, if such must be. Methinks that the mere fact of a man living a thoroughly virtuous life, whose every action would bear the strictest scrutiniy, whose very heart might be laid open to the sight of all men, as to God's searching eye, would be a phenomena in this naughty world sufficiently remarkable to render him the observed of all observers, without any further effort on his part. To ensure good action we must find good actors; to have good combined action we need to secure good separate actors. In order to do my best towards the increase of the number of good separate actors I had better put myself in the likeliest way to be one. As a steady friend to true association I must look, at first, solely to my own individual bettering. I think it must be concluded from the small success which attends men's reformatory efforts, that there is some serious disqualification either in the men or in the mode."

REFORM IN WRITING AND PRINTING.

PHONOGRAPHY AND PHONOTOPY.

THE power of expressing thoughts and sentiments may be justly considered as one of the greatest gifts with which mankind is endowed; any means, therefore, by the use of which our expressions become permanent, must add immense value to the power; such is the art of writing, which, together with that of printing, are the means of making known to the world the language of the philosopher, the orator, and the poet, and of preserving it for the perpetual use of future ages. To the cultivation of the *ideal*, writing and printing are of incalculable assistance: when one thought is expressed in printing, what an endless number does it serve to bring forth in the minds of readers, which, if brought into the same representative form, would call up an infinite number and variety of ideas, according to the extent to which they are read and appreciated; and thus it would be impossible to calculate the ultimate effect which such expression of one thought may have on the mental world.

The general uses of the two arts are too well known to require

further illustration here; every one has long been convinced of the importance of reading and writing, but, till of late, no easily-acquired system has been invented; the one now in use is only to be acquired by long tuition and practice. How many of the most valuable hours of youth are spent in taking this *first step* in the path of literary knowledge; hours that would be far better employed in the study of the common things by which we are of necessity surrounded; which would tend much more to the expansion of the mental powers than the (at this period of life) *dry* study of books. But this misuse of time is not the only evil resulting from the difficulties of learning to read and write with the Roman alphabet; it is a trifling one compared to the bad effect produced on the mind, at an early age, with respect to books: in thousands of instances, the *first lessons* are sufficient to produce a dislike to the pursuit, which renders the succeeding ones tiresome and unattractive; the affections, consequently, take a different course; the false attractions of the world too often predominate, and the results are fearful. Whereas, if the first introduction to literature had been pleasing, amusing, and easy to understand, many would have become useful and enlightened members of society, who have proved just the reverse.

How is it that the *spoken* language is learned with comparative ease, and the *written* requires so many years' close application to acquire anything like proficiency? And how is it that so few, if any, ever attain it so as to be able, without hesitation, to simply *spell* every word correctly? The answer is plain, it is simply this: *The systems of writing and printing are not founded on philosophical principles;* they are the results of long-established errors, instead of *scientific investigation.*

The truth of this conclusion will be more readily perceived by a little inquiry into the relation between the spoken and the written language.

It must be obvious to every one, that the chief requisite for a true system is, HARMONY *in all its parts;* that writing ought, in every respect, to *harmonize* with speaking; and that written signs should correspond to the spoken sounds. That such is not the case with the writing now practised will be easily seen with but little attention to the subject. The Roman alphabet now used is deficient of several letters in representing all the sounds and variations of sounds in the English language, and a few superfluous letters are employed. As a consequence, one letter is employed in words to represent several different sounds and articulations: the letter *a*, for instance, has no less than five different sounds and variations; the letter *b* is sometimes *silent* and sometimes not; *c* is often pronounced *k*, and sometimes before *h* becomes *ch*, as in *cheap*, whilst the *same* combination is at other times pronounced *k*, as in *character*, *chemist*, &c. Thus we might go on throughout the alphabet, and then point out *comparatively* but few of the absurdities of the present method of writing. Suffice it to say, that after a patient investigation, out of the 30,000 words contained in the English language, there are not so many as 70, which are pronounced according to the letters which are used to represent them, and all the rest, amounting to upwards of *twenty-nine thousand nine hundred and thirty*, are obliged to become distinct objects of study, in order to impress the memory with the peculiar way of spelling each word; and all this must be encountered before any one can lay claim to a *thorough* knowledge of this art of writing!

The foregoing remarks have been made in order to show the necessity for a system based upon the *true* principles of *harmony* with the *spoken language*, as presented in the newly-discovered arts of PHONOGRAPHY and PHONOTOPY. (These names are given them, as they are derived from the word PHONETICS, or the *science of sounds.*)

PHONOGRAPHY.—The elements of speech are divided into *sounds* and *articulations*; the letters, therefore, of the *phonographic* alphabet consist of vowels and consonants, the *vowels* representing the *sounds*, and the *consonants* the *articulations*. These elements, when traced to their roots, are found to be few and simple: in the English language, for instance, there are not more than *seven* pure simple sounds, and *thirteen* articulations. Thus, in the alphabet, there are but *twenty* primitive letters required. These are composed of the most simple characters it is possible to invent, the vowels being simple *dots* and *strokes*, the consonants *straight lines* and *curves*. The whole alphabet corresponds in *form* and *arrangement* to the primitive elements it is used to represent. In *form* the letters are particularly expressive, and the arrangement of them is precisely similar to the arrangement of the human organs, by which the corresponding sounds and articulations are produced.

These twenty letters are so admirably contrived as, by the observance of a few *simple* rules, all the requisites for a true and natural system of writing are produced. Flat sounds and articulations are expressed by heavy characters, and sharp ones by light, so that in every word we write, the hand, as it were, *feels* the consistency of every motion it has to make to produce the necessary representative to the spoken word. The true pronunciation of the words is strictly adhered to, and not a superfluous dash is used. In a word, Phonography is the exhibition of *speech upon paper*.

The advantages of this system are already being felt in society. The thousands who have adopted this new style are enthusiastic in their declarations in its favour. They find they have acquired a means of communication with distant friends, which nearly supersedes *vocal* expression, and which, in many instances, renders personal interviews unnecessary. They can, in *one hour*, express as much to a correspondent as they could formerly in six! But this is not all: they have been engaged but *a few weeks* in the acquisition of Phonography, whereas to learn the old system required *many years*. This immense difference arises from the *true principles* of the former. As soon as the letters of the alphabet, and the few rules for applying them, are impressed on the memory, which can be done in a few hours (in seven easy lessons), the student possesses the means of expressing on paper any word in the English or any other language, with ease and precision, in such a manner, that any other person, acquainted with the system, would be able to read it at any distance of time. Thus far may be seen the superiority of the *new* over the *old*, with respect to writing.

PHONOTOPY.—This is the practical application of the same principles of *harmony* to the art of *printing*, and the only difference between it and Phonography is in the form of the letters of the alphabet, in order to allow of moveable types. Experiments are now being made in the *Phonotipic Journal* to reform the Roman printed alphabet, by the introduction of new letters where it is deficient, and removing those which are superfluous. The specimens given are easily read, after committing to memory the new letters.

The advantages of Phonetic printing will be best seen by practice; but to judge from the application of *sound* principles to writing, they must be great indeed. Suffice it to say, the tedious task of *spelling* will be entirely abolished, and a child, as soon as he has learnt the alphabet, will be able to read, and every time he casts his eye on a word, he sees the exact pronunciation expressed; thus rendering it almost impossible to acquire a false method of pronouncing it. This will doubtless be a means of abolishing, to a great extent, the numerous errors that are committed in the pronunciation of words.

To carry out this reform, a "Phonographic Corresponding Society" has been established, consisting of members in various parts of the united king-

dom. The centre of the society is at the Phonographic Institution, Bath, conducted by Mr. J. I. Pitman, the discoverer of the principles and inventor of the systems. Mr. Pitman is now fully employed in publishing the *Phonographic Journal*, and other works connected with the movement. The "System" has had a circulation of one hundred thousand copies! The sixth edition is now issuing from the press.

The brothers of Mr. Pitman, as well as many other gentlemen, are employed in teaching Phonography to large public classes in various parts of the country, and in delivering lectures on the subject. Their exertions are met with deserved success.

The "Corresponding Society" was established in March, 1843, and already numbers upwards of 500 members, who offer to correct the lessons of Phonographic students gratuitously, through the post. There is an extensive correspondence kept up between the members on scientific and subjects of general interest, as well as on the best means of promoting the objects of the society.

As a whole, this movement appears to be well calculated to promote a thorough revolution in literature, which will be an important step in educational progress.

ON CLEANLINESS.

THE amount of suffering accruing to the human family for want of sufficient attention to this single virtue, is vastly more than appears at the first view. The subject is intimately connected with every action of life. We propose, however, to notice it only in respect to feeding, sleeping, and washing.

The Spirit requires for its highest manifestations a pure, loving, intelligent, vigilant soul, as its willing, wise, and useful instrument. The soul requires a clear, supple, sweet, obedient, strong body, in and by which to express the highest Spirit increations in the objective world. The Spirit is not so fully revealed on earth as it would be if the mediums of manifestation were in due order and harmony. The most skilful gardener requires adapted implements by which to carry out his designs of usefulness and beauty.

The body, therefore, must be kept in a state of purity fit for the soul's purposes. First, with respect to the manner in which it is fed. The food of each thing should be adapted to its nature. All acknowledge that the soul is progressive, capable of receiving new and higher instincts and development from the cradle to the tomb. The body is not incapable of participating in this progress, but may be so sublimated as greatly to facilitate the Spirit and psychic manifestations. If this be admitted, it behoves us to attend strictly to the correct treatment of the body in all its organs and functions. Every thing is modified and affected by the aliment on which it feeds; all food contributes, in some manner, to qualify the constitution of the feeder, and tends to change or assimilate it to its own properties and likeness. This may be seen in every order of existence, from the lowest insect to the highest intelligence. If the soul desires a well-adapted body, it will seek the best food for this purpose, and for the highest intellectual and virtuous ends it must supply the stomach with the rational elements. These are not to be found in so great an abundance in flesh, fish, fowl, or even common vegetables, either cooked or uncooked, as they are in ripe fruits, cooked solely by the sun and air, in nature's order. In feeding on flesh, or any gross food, the body becomes coarse, heavy, and foul in its essences; its excrements and exudations are offensive and abundant; every

pore becomes an outlet of stench and corruption. To obviate this inconvenience in society, resort is had to the use of artificial essences and perfume to hide the unnatural odour which issues from the body, instead of preventing it by removing the cause, which greatly lies in the food in which the body and its organs are conditionated. In a room full of indiscriminate feeders the atmosphere is so corrupt and offensive that a pure person cannot endure it. The heterogenious admixture of foods tends much to this disgusting state, and would be entirely avoided by the use of fruits only. Two kinds of fruit at one time are always sufficient for either the health or the palate. The body is furnished with pores, hairs, &c., as tubes, through which should exude the sweetest scents that would delight the surrounding companions. Men and women should be real nosegays, and scent a room with fragrant odours.

In sleeping on feather beds, the filth of the body is increased in closely confined rooms, in dirty linen, &c. Two persons lying in one bed is a habit which cannot be too carefully avoided; the health of both parties is greatly injured by such uncleanly habits. The daily bath is a needful condition for cleanliness and health. The body should be well cleansed from all its exudations at least every morning; but as a general rule, morning and evening a thorough cleansing of every part should be practised. The coarse, indolent, and dirty, will omit this duty, and thereby lose the sweet sensibility enjoyed by the cleanly and practical. Man thus lives only half his happy existence and destiny.

AFFIRMATIONS RESPECTING DISCIPLINE.

1. The human mind becomes good, true, and equable just as goodness, wisdom, and power conjoin or associate with it.

2. The natural man cannot obey the universal triune law unless he be previously disciplined into fitness to be made a *re*generate man.

3. So far as the human mind is undisciplined, so far the universal Spirit cannot associate with it.

4. He who will not submit to be inwardly disciplined must be put under outward discipline, and drilled into obedience.

5. The hand must be disciplined to write so that it may obey the *will*, as the will must be disciplined that it may obey the Divine will.

6. Man must obey that universal triune law which he consults and acknowledges; when he does not do this extrinsic discipline must be applied to co-operate with the inward conviction.

7. Before men can act on a common principle they must agree to submit to be disciplined by it.

8. Without discipline it is impossible that the animal man can be transformed into man, and co-exist as man with the universal triune man, which is the whole law.

9. Discipline must wind the external and internal man round the eternal Spirit, that it may, as the main spring, carry forward every external work.

10. As men cannot obey the social laws before they know them, neither can they obey the universal triune law until they are born in it and actuated by it.

11. As the spring never becomes chain, neither does the inner man ever become the outer man.

12. Before spiritual substance can be reformed it must be disciplined into fitness, that the Spirit by its formative power may re-form it.

13. The soul's submission to the Spirit's discipline must necessarily precede every worthy work.

14. If one intellectual faculty is developed, and the mind as a whole left undisciplined and unfixed in the universal Spirit, it is but a useless work.

15. As iron is properly prepared for the cutlers, so must the individual man be disciplined into fitness that he may by the Spirit be regenerated.

16. Men cannot carry into effect a law with which they are constitutionally unassociated.

17. As soon as men are constitutionally associated with the law, and conditionated by it, they will obey it as their primary mediate and ultimate good or delight.

18. Each individual affects the family circle with his own individual evils.

19. Society is made up of the afflicted actions of afflicted family circles.

20. Nations are made up of the afflicted actions of afflicted societies.

21. Governments are made up of the afflicted actions of afflicted nations.

22. Each individual is bound to do all he can willingly, to keep with the Spirit, and to act in the Spirit's order, and to afflict the family circle as little as possible.

23. No man's mischief-making constitution can become a justifiable rule to himself or to others; nothing short of the triune universal law is a sufficient standard for his guide in all things.

As man's sinful dispositions are removed, he is dispositionally regenerated; just as he disqualifies himself of those hindering qualities which are in him and about him, he is outwardly (by Faith, being the active agent power) dispositionally ingratiated. He is disposed for those changes, or that ultimate change in which his whole nature is altered, in which the one entire full work is wrought the three day building. The building reared without the agency of man—it is that all new thing which passes the comprehension of the old man to feel. Only when it is established can its sensibilities be inwardly known and acknowledged. All here is preparative work, removing the rubbish, hewing the stones.

CONCORDIUM REPORT.

Since our last report we have been joyfully progressing in a labour that we would many more were engaged in, for we feel that Love's harvest is indeed abundant, and that the labourers in its vineyard are few compared with the fruit that may be gathered; but we also feel assured that the Lord of the vineyard will send other labourers into the field, when they are natured for the work, until, throughout the ends of the earth, humanity shall be redeemed, and all shall become one joyous and happy family.

The delightful temperature of the summer—the fineness of the weather—the calm occupation in our garden, and other avocations freed from the strife and competition of civilized society—the progress that is being made towards order and regularity in our establishment—the beauty and variety of the scenery near the spot where our home is located—the interest that ppears to be felt in our proceedings by many of those who visit us, and ıe awakening that there is in them of deeper and more intense feeling ›wards good—and the increasing Love that is being developed in each ıember, and their consequent increased devotion to the work—are condions adapted for the Spirit to elevate us into higher and better spheres. Ve feel a continued and increasing fervour in the cause of good, and hope ne Divine will may be done in us as it is in heaven.

Our family is too small, and our operations too trivial, for us to have uch to record in a common or worldly acceptation of the term; but we

may state that we are progressing favourably in land operations, and see more clearly the necessity of a superior garden department of an extensive kind being a prominent feature in any association that may be formed.

Printing, which has hitherto formed a branch of our establishment, in connexion with a superintendent who was still occupied in the conventional arrangements of society, has, for the present, been discontinued, until some one joins us qualified to take such a position in the universal order, as we find that there is no possible amalgamation of the order in which we move with that which belongs to old society.

We have had an offer made us of a person ready to assume the task, and shall be glad to see him among us; and we would not only say to printers, but to all other denominations and classes, whether of mechanics or others—to all who are truly ready to dedicate themselves to Love's service, and can show that they are fitted to be used as its instruments—we shall hail their appearance among us with joy, and there is plenty of work to perform for the universal end.

We have reason to expect that we shall soon have one of Young and Delcambre's machines in operation for composing types for printing, as Mr. Young, through our friend Mr. Stollmeyer, has made us such an offer, on the condition that we always allow a free inspection of it to the public, and instruct as many young persons in its use as can be conveniently done. We need scarcely remark that we have readily accepted these conditions, and shall gladly aid, as far as our means will permit, in giving publicity to every invention calculated to abridge the necessity for human labour, especially of an inferior kind. With regard to Young's composing machine, we think it will eventually effect a revolution in that branch of handicraft, and introduce in its stead a highly pleasing, healthful, and instructive mode of assisting the education of young persons in reading, spelling, punctuation, and composition.

In our last report we mentioned that we were now prepared to receive some well-organized young persons of both sexes, and to endeavour to aid in the development of the good within them; and this remark has led to some inquiries into our views and opinions regarding the right training of youth, that will render it necessary for us to be more explicit on the subject.

The first object in education, as indeed it is in its most extended signification the only one, is to prepare the child for Divine union by an entire submission to the universal laws that will be gradually developed in its organism. Love is at the central core or heart in every individual, and the truest educator is he who can make the most direct appeal to this indwelling Love, and engage its sacred affinities with the soul in such a manner as to qualify it for all high and noble sentiments, principles, and practices. This duty has generally been called the cultivation of the moral feelings, but we would give it a deeper and more intense meaning. It stands above all that is generally known as feeling or sensation, and is the calm serenity of essential being, or the relationship between the child and its creator. Our first care, then, with young persons will be to endeavour to aid in preserving this relationship most inviolate, and continually to show them that good acts can alone result from their being begun, continued, and ended in entire submission to the primary good source.

Taking every care to preserve submission to good, we shall proceed to conditionate for the best possible development of each individual child spiritually, psychically, and physically; and we think this may best be done according to the following outline, which will be gradually filled up and extended, as the means of the establishment will permit.

1st. By paying the strictest attention to order in every particular, and by adopting simple but benevolent and healthful regulations with respect to food, clothing, and lodging.

The diet of the children will be plain and simple, and free from any undue stimulation, either of flesh food, or infused or fermented liquids, which now tend in so great a degree to develop in children feelings and propensities which it is afterwards found most difficult, if not impossible, to eradicate. It is generally very little known to what an extent vice, crime, and misery in after life is consequent upon the use of improper stimulants in childhood. The hereditary germs of disease, which exist more or less in every organism, are developed by the use of improper food, and this not only relates to physical disease, but also to those higher aberrations which often evolve consequences more direful than we can possibly describe.

The clothing also should be as simple as the existing customs and regulations of society, and the constitutions of the children, will permit. In clothing, as in food, we are aware that for some time we shall have to exercise some degree of discretion both with regard to the feelings and prejudices existing on the subject, and also on account of the previous training the children may have received; and we shall use this to the best of our ability, having before us as the leading features requiring attention—the health of the children, and attention to cleanliness, economy, and personal appearance.

With respect to lodging, they will be placed in well-ventilated rooms, and sleep on hard beds, without being oppressed with too much clothing, and will retire to rest so as to rise early, as we consider that sleep is not a mere absence of activity, but is the acting of the involuntary law or form of the night life, which requires to be conditionated for as much as any other portion of existence, and this involuntary law, or magnetic power, increases as night advances, and reaches its maximum at midnight. It is during sleep that the functions of the sympathetic nerves are in full activity, and the exercise of these nerves is a portion of education that has hitherto been most fatally neglected. The cultivation of the sympathetic relationships will also render it necessary for each child to be provided with a separate bed.

With attention to food, clothing, and lodging, the next condition we would name is physical exercise, which being always taken in its true subordination to the antecedent relationships, should be as great as each organism is capable of using. This will be taken in a variety of modes, each of which will be arranged so as to conduce to the one general end, namely, the performance of the Divine will in each individual being. Bathing, gymnasia, drilling, dancing, music, domestic occupations, gardening, employment in trades and mechanical operations, and many other modes of usefully occupying young persons, will be adopted; and they will always be taught, as a leading principle, that whatever it is good to do, they must ever show a cheerful readiness to perform.

Keeping as the leading feature of the establishment, the healthful development of the triune organism in Divine order, through such conditions as we have before enumerated, we shall be prepared to adopt the highest intellectual training that each child shall be capacitated to receive, and this in the most universal order.

The general elements of reading, writing, and numbers will be carefully attended to in all their branches; and the ancient and modern languages will be taught so far as to enable the young persons to converse fluently with the great and good, whether of ancient or modern times; and among

other subjects connected with language considerable attention will be paid to Phonography, on the ground of its being an initiatory step towards the formation of a universal language.

The idea of a universal language is one that much occupies every philanthropic and benevolent mind, and, if realized, will be a powerful condition towards a higher Spirit development than now exists, and we shall therefore feel it a duty to bring it into prominent notice in our educative arrangements. In another portion of the *New Age* will be found a paper on Phonography, written by a member of the corresponding society who is a candidate residing among us, and who has shown himself well qualified to teach this science by the progress which classes have already made under him.

The sciences will be carefully taught, and the assumed marks and distinctions existing among them will be pointed out, whilst at the same time it will ever be kept strongly before the notice of our youth, that the universal law is one, and is simple, clear, and decisive, but immutable in its essence. However we may divide or subdivide its manifestations into sciences, modes, forms, or systems, these arrangements are only requisite to adapt them to the comprehension of our faculties, in their present limited state of development. The youth trained and educated in the universal sphere will soon discern that a unity holds together all the varieties we observe, and that in reality every existence is comprehended in the one ineffable good.

Among other sciences that which will receive the greatest attention is the Science of Human Life, or Physiology in its deepest and most extensive signification. We have yet very little considered what manner of beings we are, and for what purpose we have come into the world, and until we are more instructed on this subject we shall commit endless errors with regard to the correct education of youth.

We shall be prepared to read with our youths the various philosophic and religious systems of the world, without limitation or reserve in any of the opinions that have been broached; and hope to show them that however much they may apparently differ, there is in each the germ of the sustaining good, and that if it be unfolded and expanded from the highest source, each will aid in the further developing or unfolding the innate good in each; but they will also be carefully guarded against substituting the attainments of humanity for that vital communion with the indwelling Spirit which can alone inspire us with progressive ideas capable of rendering us fitter for the highest duties.

We have extended our remarks on this subject as far as our limits will permit, but it is so vitally interesting that we shall often have to refer to it. We shall on this, as on every other subject, be glad to receive the suggestions and monitions of any parties who may read the remarks we make, for all should remember that the object we seek is universal, and that in proportion as we are strengthened and confirmed, either by reproof, by counsel, by instruction, or any other mode, so much the better shall we be prepared as homes for Love to dwell in, and ultimately be used as its instruments for the good of humanity at large.

There are many minor circumstances to which we would refer, but the space already occupied renders it necessary we should here close our report, and can only say we shall at all times be glad to hear from any persons who feel interested in writing us.

Printed by V. TORRAS & Co., Upper Hill Street, Richmond. Published by J. Cleave, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

No great changes in the human family can be effected without the operation of the Spirit in concurrent and efficient conditions.

No. 21. Vol. I. SEPTEMBER 1, 1844. Price 2d. or by Post 3d.

ON ASSOCIATION.—XIII.

The next condition we stated requisite to aid man in arriving at that degree of existence on earth to which he is destined, was "A universal training or education from birth to death," and this will form the subject of our present paper.

There will be no permanent associations formed until a generation shall arise that shall cease from all self-instituted scholastic arrangements, and submit to the creative laws, and in harmony therewith adopt an entirely universal training for every individual member of its body, in every feeling, thought, look, word, or act of his existence. Every thing that precedes this, though merely preliminary, is useful for aiding to develop those new instincts which are required to render persons efficient instruments of the Creator. But those who combine with any party, and proceed to remodel the institutions of society, before this most unqualified submission to the universal good, as represented to each individual in his deepest consciousness, is adopted as a basis, will find they have assumed a prerogative that belongs to Omnipotence alone, and they will see their favourite schemes and systems broken down and trodden under foot; and whatever may be their motives in setting up restrictions or limitations, sooner or later it will be shown that these restrictions were the result of their own imperfect organisms, and were quite incompatible with Divine order, in which alone Good can be truly manifested.

In making this affirmation, we by no means wish an association to war with existing modes or forms, whether they be erroneous or otherwise. The institutions existing among men are always as good as their constitutions will permit of their forming, and if any better are to be founded they must arise from higher-natured beings coming together in conditions that will admit of more rapid progress, who shall be prepared to act in accordance with the truths that shall be revealed in them in such conditions, and that for the sake of Love or Good alone.

There is no human law in existence, nor any form for promoting social intercourse, but contains some good in it, and this good is its real support, whatever may be the amount of evil that is mixed up with it. Those, therefore, who shall be prepared to act more closely in relationship with Good itself in its purest manifestations, may depend that they have no cause to fear that any impediments can arise to their most successful progress.

It may indeed be asked, Why then has progress in goodness been so little exhibited among men? A reply to this question would, on the ground of reason alone, be somewhat difficult. There is, however, one answer which will satisfy every individual who is prepared to aid in the societary work now to be performed in and for humanity, and to such alone will it at

present be necessary to respond; this answer is, because Good has permitted self-activity for a season to prevail. The fact is clearly and distinctly before us, that man is in a fallen, degenerated, and disunited state; and that until he stands erect in the Divine image, and becomes truly integral, his share of happiness or misery must exactly correspond with the degrees in which he vibrates in his relation to the sources from which these arise. We have therefore in all things to yield submission to Good.

Christ declared there were many things to be revealed for which humanity was not prepared whilst he was on earth; and he spoke of a reign of Love, under the immediate and conscious influence of the Holy Spirit of a much higher character than his hearers could at that time take a perception of. The advent of this period is now supposed to be about to take place, by nearly every denomination of religionists, however much they may differ on other points; and it is strange to observe the tossings and heavings by which men are agitated, as it were in preparation for something very different from what has ever been before recorded in human history.

If we take a survey of the progress towards universalizing our race that has since been made, we can see that the declaration of Christ was not vainly made. The sublime doctrine of at-one-ment, although mystified with the errors and prejudices of imperfect and degenerate beings, who misinterpret and limit it to another world than this, is both verbally and really awakening the nations throughout the earth, and will be a safeguard against those excesses which have heretofore devastated them, and made man the tyrant, murderer, and destroyer of his fellow man.

Besides the great impulse which has been given by making duty the grand and only moving principle of human action, if we look at the magnetic needle, the printing press, the steam and railway communications, and the circulation of thought by means of cheap postage, we observe agents or instruments for advancing this doctrine wherever they shall be so used, such as the world possessed at no former period; whilst the inventions and discoveries that are already made, but that cannot be brought to the light during the fragmentary divisions which still exist among men, are such as can multiply the channels of good an hundred or a thousand fold without difficulty.

What, then, is the reason why the present amount of vice, crime, and misery should not only continue to exist, but appear to be daily most frightfully increasing? To this we reply, that it is because the human race, who are most fearfully degenerated, and placed in the most unhealthy conditions for their spiritual, psychical, and physical development, are continually trained or educated in every thing that is selfish.

The highest objects yet sought practically to be obtained in the training or educating of youth, have been the improvement of the moral and intellectual faculties, and this generally for sect, party, or class purposes. It is true we have accepted the theory of the Christian religion, but it is everywhere agreed that this theory must be confined to precept only. "If thine enemy hunger, feed him; or if he thirst, give him drink," is little attended to; and as to the higher and more sublime devotion to Good which it enjoins, namely, that we "forsake father and mother, sisters and brothers, wife and children, houses and lands, and even our own lives also, for the kingdom of heaven's sake;" this is endeavoured to be frittered down to an unmeaning phrase, practically to be disregarded by all.

Universal training or education will however require that not only these but every other precept which Christ gave utterance to, be strictly and

literally exemplified in practice. Each individual must be prepared to war against the sin and iniquity that is within him, and not be weary in well-doing, until he becomes at-one with his Father who is in heaven. No one can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. He cannot serve God and mammon.

It is, therefore, the duty of every reformer to see that his institutions are based on principles in strict accordance with the universe law. Love will remove every obstacle to the most free and entire development of each individual, in such order that the indwelling Spirit may manifest itself in the best and purest conditions which it finds. It will be useless for any one to lay down a system or mode by which this can be best effected, for each day and hour will so progress every one who shall be engaged in such a work, that if they act from and for Good they will not fail soon to be better fitted for their work than the most enlovened and enlightened among us now are, however imperfect they may be at present.

The leading, or we may almost say the sole feature of a correct system of training will be an entire submission to the universe law in all its required conditions. God is love, and it is Love alone that can properly evolve or lead forth those affinities in each individual organism that can represent *its* image and likeness. Every thing, therefore, that relates to the training or education adopted in associations must be begun, continued, and ended, in the closest relationship with universal Love that the parties assembled are enabled to conditionate for.

Education has hitherto been too much considered as something which can be taught to the person educated, but this is a most imperfect and partial view of it. It is, as the word implies, a leading forth of that which is within; and the utmost that can be done by man with regard to it, is to provide the best conditions in which the Divine germ can be unfolded in each individual organism.

In proportion as man shall ascend to that degree of existence into which the Spirit will elevate him as he becomes better conditionated to receive the Divine creations, so in exactly similar degrees will he be enabled to conditionate for still higher and higher states of being. The perception of the dawn of a brighter day which now more or less shines forth upon the vision of every one, is but the precursor of a higher manifestation that will succeed it in its due course. The great transition step now required is the associating together of the best prepared men and women, determined on no other object than that of submitting to Love for the Divine will to be done in them on earth as it is done in heaven.

There are many leading principles or ideas with regard to education, which, if we were writing on this subject alone, it would be well to insert; but as these papers on association have embraced most of them under various forms and phases, we shall be content with observing that the educator must always act from the highest state of being consciousness, and appeal to the same principle in the educated. New theories or verbal modes of attempting to evolve good will be quite useless as far as regards universal training. Each one must faithfully *be* that which he is conscious he should be, or he will soon find it impossible to hold a position among those who are prepared to submit to the universal law in all things. This consciousness, if ever present with him, will insure his viewing his mission with the importance it demands, and he will know that everything he thinks, says, or does, must bear its relative position to the universal end.

It will perhaps be needless to remark that the earliest days and years

of existence are by far the most important in training those who are required as the instruments of Good. Self is usually so strongly conditionated for in infancy that all the efforts of after life are ineffectual in supplying such disciplines as can reduce its mischievious activity, and although the germs of Good may be largely supplied in the original organism, yet by the false training of those to whom the infant is committed they are so wasted that most imperfect and degenerate natures are evolved.

VEGETABLE DIET.

We continue our remarks upon this subject, by further extracts from Dr. Alcott's work:—

7. *The Moral Argument.*

In one point of view, nearly every argument which can be brought to show the superiority of a vegetable diet over one that includes flesh or fish, is a moral argument.

Thus, if man is so constituted in his structure, and by the universal laws in his animal economy, that all the functions of the body, and of course all the intellectual faculties of the understanding, and the moral affections of the will, are in better condition—better subserve our own purposes, and the purposes of the great Creator—as well as hold out longer on the vegetable system—then is it desirable, in a moral point of view, to adopt it. If mankind lose, upon the average, about two years of their lives by sickness, as some have estimated it, saying nothing of the pain and suffering undergone, or of the mental anguish and soul torment which grow out of it, and often render life a burden; and if the simple primitive custom of living on vegetables and fruits, along with other good physical and mental habits, which seem naturally connected with it, will, in time, nearly if not wholly remove or prevent this amazing loss, then is the argument deduced therefrom, in another part of this chapter, a moral argument.

If, as I have endeavoured to show, the adoption of the vegetable system by nations and individuals, would greatly advance the happiness of all, in every known respect; and if, on this account, such a change in our flesh-eating countries would be sound policy and good economy, then we have another moral argument in its favour.

But, again; if it be true that all nations have been most virtuous and flourishing, other things being equal, in the days of their simplicity in regard to food, drink, &c.; and if we can, in every instance, connect the decline of a nation with the period of their departure, as a nation, into the maze of luxurious and enervating habits; and if this doctrine is, as a general rule, obviously applicable to smaller classes of men, down to single families, then is the argument we derive from it, in its nature, a moral one. Whatever really tends, without the possibility of mistake, to the promotion of human happiness here and hereafter, is, without doubt, moral.

But this, though much, is not all. The destruction of animals for food, in its details and tendencies, involves so much of cruelty as to cause every reflecting individual, not destitute of the ordinary sensibility of our nature —to shudder. I recall: daily observation shows that such is not the fact; nor should it, upon second thought, be expected. Where all are dark, the colour is not perceived; and so universally are the moral sensibilities which really belong to human nature deadened by the customs which prevail among us, that few, if any, know how to estimate rightly the evil of which I speak. They have no more a correct idea of true sensibility—not a *morbid* one—

on this subject, than a blind man has of colours; and for nearly the same reasons. And on this account it is that I seem to shrink from presenting, at this time those considerations which I know cannot, from the very nature of the case, be properly understood or appreciated, except by a very few.

Still there are some things which, I trust, may be made plain. It must be obvious that the custom of rendering children familiar with the taking away of life, even when it is done with a good degree of tenderness, cannot have a very happy effect. But when this is done not only without tenderness or sympathy, but often with manifestations of great pleasure, and when children, as in some cases, are almost constant witnesses of such scenes, how dreadful must be the results!

In this view, the world, I mean our own portion of it, sometimes seems to me like one mighty slaughter-house—one grand school for the suppression of every kind and tender and brotherly feeling—one grand process of education to the entire destitution of all moral principle—one vast scene of destruction to all moral sensibility, and all sympathy with the woes of those around us. Is it not so?

I have seen many boys who shuddered, at first, at the thought of taking the life even of a snake, until compelled to it by what they conceived to be duty; and who shuddered still more at taking the life of a lamb, a calf, a pig, or a fowl. And yet I have seen these same boys, in subsequent life, become so changed, that they could look on such scenes not merely with indifference, but with gratification. Is this change of feeling desirable? How long is it after we begin to look with indifference on pain and suffering in brutes, before we begin to be less affected than before by human suffering?

I am not ignorant that sentiments like these are either regarded as morbid, and therefore pitiable, or as affected, and therefore ridiculous. Who that has read the story of Anthony Benezet, as related by Dr. Rush, has not smiled at what he must have regarded a feeling wholly misplaced, if nothing more? And yet it was a feeling which I think is very far from deserving ridicule, however homely the manner of expressing it.

I am not prepared to maintain strongly the old fashioned doctrine, that a butcher who commences his employment at adult age, is necessarily rendered hard-hearted or unfeeling; or that they who eat flesh have their sensibilities deadened, and their passions inflamed by it—though I am sure that there is some truth in it. I only maintain that to render children familiar with the taking away of animal life,—especially the lives of our own domestic animals, often endeared to us by many interesting circumstances of their history, or of our own in relation to them,—cannot be otherwise than unhappy in its tendency.

How shocking it must be to the inhabitants of Jupiter, or some other planet, who had never before witnessed these sad effects of the ingress of sin among us, to see the carcases of animals, either whole or by piece-meal, hoisted upon our very tables before the faces of children of all ages, from the infant at the breast to the child of ten or twelve, or fourteen, and carved, and swallowed; and this not merely once, but from day to day through life! What could they—what would they—expect from such an education of the young mind and heart? What, indeed, but mourning, desolation, and woe!

On this subject the First Annual Report of the American Physiological Society thus remarks—and I wish the remark might have its due weight on the mind of the reader:—

"How can it be right to be instrumental in so much unnecessary slaughter? How can it be right, especially for a country of vegetable abundance like ours, to give daily employment to twenty or thirty thousand butchers? How can it be right to train our children to behold such slaughter? How can it be right to blunt the edge of their moral sensibilities, by placing before them, at almost every meal, the mangled corpses of the slain; and not only placing them there, but rejoicing while we feast upon them?"

It cannot be otherwise than that the circumstances of which I have spoken, which so universally surround infancy and childhood, should take off, gradually, the keen edge of moral sensibility, and lessen every virtuous or holy sympathy. I have watched—I believe impartially—the effect on certain sensitive young persons in the circle of my acquaintance. I have watched myself. The result has confirmed the opinion I have just expressed. No child, I think, can walk through a common market or slaughter-house without receiving a moral injury; nor am I quite sure that any virtuous adult can.

How have I been struck with the change produced in the young mind by that merriment which often accompanies the slaughter of an innocent fowl, or lamb, or pig. How can the Christian, with the Bible in hand, and the merciful doctrines of its pages for his text, as expressed by the poet,

"Teach me to feel another's woe,"

—the beast's not excepted—and yet, having laid down that Bible, go at once from the domestic altar to make light of the convulsions and exit of a poor domestic animal?

Is it said, that these remarks apply only to the *abuse* of a thing, which, in its place, is proper? Is it said, that there is no necessity for levity on these occasions? Grant that there is none; still the result is almost inevitable. But there is, in any event, one way of avoiding or rather preventing both the abuse and the occasion for abuse, by ceasing to kill animals for food; and I venture to predict that the evil never will be prevented otherwise.

The usual apology for hunting and fishing in all their various and often cruel forms,—whereby so many of our youth, from the setters of snares for birds, and the anglers for trout, to the whalemen, are educated to cruelty, and steeled to every virtuous and holy sympathy,—is the necessity of the animals which we pursue for food. I know, indeed, that this is not, in most cases, the true reason, but it is the reason given—it is the substance of the reason. It serves as an apology. They who make it may often be ignorant of the true reason, or they or others may wish to conceal it; and, true to human nature, they are ready to give every excuse for their conduct but the real and most efficient one.

It must not, indeed, be concealed that there is one more apology usually made for these cruel sports; and made too, in some instances, by good men; I mean, by men whose intentions are, in the main, pure and excellent. These sports are healthy, they tell us. They are a relief to the mind and body. Perhaps no good man in our own country has defended them with more ingenuity, or with more show of reason and good sense, than Doctor Comstock, in his recent popular work on Human Physiology. And yet, there is scarcely a single advantage which he has pointed out, as being derived from the "pleasures of the chase," that may not be gained in a way that savours less of blood. The doctor himself is too much in love with botany, geology, mineralogy, and the various branches of natural history, not to know what I mean when I say this. He knows full well the

excitement, and, on his own principles, the consequent relief, of body and mind from their accustomed and often painful round, which grows out of clambering over mountains and hills, and fording streams, and climbing trees and rocks, to need any very broad hints on the subject; to say nothing of the delights of agriculture and horticulture. How could he, then, give currency to practices which, to say the least,—and by his own concessions, too,—are doubtful in regard to their moral tendencies, by inserting his opinions in favour of sports for which he himself happens to be partial, in a school book. Is this worthy of those who would educate the youth of our land on the principles of the Bible?

PROTHEIC SCRIPTURE.

In inserting the former portion of this Scripture we made a few verbal alterations from the text of our correspondent, but have since heard from him that these alterations were not such as he could approve. We now insert the second portion verbatim, and leave it to the spirit in each individual to declare how far it can be rendered instrumental to good in him.

As we previously stated we are desirous of giving publicity, as far as the pages of the *New Age* will permit, to all affirmatory views of man's interior life, and are assured that there is in each phase of it much that will repay for deep and serious contemplation, to those who are prepared to act from and for good.

In providing those things which we deem requisite for the body we are ever ready to procure as great a variety as is consistent with its due preservation, if we are not also apt to considerably overburthen and encumber it; we therefore think that in catering for psychical sustenance, it is our duty to offer not only those things which we ourselves give preference to, but all that appears to be written with that affirmatory spirit and calm and loveful tone which betokens the progressive mind.

The views given in these papers will be startling to many persons, but we recommend them for perusal more than once; for we venture to affirm, that although the whole may not be immediately agreed with, there is much in the theory that may serve as a condition for the spirit in enlovening, enlightening, and energizing those who peruse it:—

Part II.

Man's spirit is one, his soul one, his body one. His body is extended in space, his soul subtended in time, his spirit tended in eternity.

Man's spirit is fractional, his soul fractional, his body fractional. His bodies are all bodies, his souls all souls, his spirits all spirits.

Body is disunited by soul, soul parted by spirit, spirit severed by lust. Body is made whole by soul, soul redeemed by spirit, spirit revered by love.

Spirits severing conspire in souls disparting, these in bodies disuniting. Spirits revering combine in souls redeeming, these in bodies reuniting.

Man's spirit, severing, goes out into darkness; his soul, disparting, is cast into lurid flame; his body, disuniting, is bound with chains and condemned to unutterable woe. Man's spirit, revering, comes out of darkness into light; his soul, redeeming, rejoices in the prospect of bliss; his body, reuniting, is loosed from bonds and enters a region where pain is unknown.

Man's spirit, severing, draws after it a third of finite spirits; his soul disparting, leads astray a third of wandering souls; his body, disuniting, attracts a third of disattracting bodies.

Man's spirit, revering, is escorted by the world of spirits; his soul

deeming, is jubilant with the world of souls; his body, reuniting, is accompanied by the world of bodies.

The spirit severed, lust is predominant; the soul disparted, delusion prevails; the body disunited, barrenness and want fill the nether world. The spirit revered, loves with the universe-spirit; the soul redeemed takes counsel with the universe-soul; the body reuniting, fructifies with the universe-body.

When man is fractional the spirit conceives and brings forth weakness, the soul hearkens to lust and is impregnated with evil, the body has issue in vagrancy and toil. When man is unional, the spirit conceives and brings forth strength, the soul listens to wisdom and is led into security, the body has issue in stedfastness and peace.

When man is fractional, the spirit loses its centre, and is self-centred; the soul its temper, and is distempered; the body its fullness, and is hedged round by other bodies. When man is unional, the spirit forsakes its self-appointed kingdom, and is received into rest; the soul ceases its own movements, and is moved by the eternal soul; the body is replenished, and regains its original stature.

While the spirit is self-centred the soul is led away by false lights, the body is under the dominion of brutal appetites, the earth filled with murmurs, and the music of the spheres unheard. When the spirit is received into rest, false lights vanish from the soul, and the true only appear; brutal appetites quit the body, and humanized affections take their place, discordant sounds die in their own echoes, and universal harmony is restored.

As man is multiplied into bodies, races are created, languages constructed, societies consolidated, thrones erected, the earth held divisionally, labour pursued separatively, societies exist for the benefit of a few, thrones are the source whence flows calamity to nations. As man is collecting into being, rationalized distinctions are effaced, national boundaries obliterated, separative labour abandoned, exclusive society abrogated, warring rulers revolted from and deposed. When man is of one nature, and that the highest, of one mind, and one heart, there is but one nation, which overspreads the globe; one language, that of humanity; one labour, that of good words and works,—society is a family, its ruler a father.

When society is constructed, spirit, God-elected, rules souls into subedience, bodies into order; spiritual relations are prescribed, legal requirements enforced, appropriations guarded by power and sanctioned by religion. As society progresses, the ruling spirit is, afresh, embodied, subjective souls are ruled into more perfect submission, subordinate bodies into more complete order, spiritual relations are prescriptively renewed, legal obligations less stringently enforced, appropriations less vigilantly guarded, and discovered to be secular, not religious. When society has progressed to its highest limits, the kingly spirit is with every individual, every soul is love-submitted, every body love-ordered, spiritual relations are maintained without authority, legal obligations fulfilled without fear, appropriations made without violation of duty or infringement of right.

During the early stage of social progress appropriations subserve chiefly purposes of animal life; labour is, principally, animal, and directed to animal ends, law vindictive and its penalties severe, religion expiatory, and its rites savage, and sacrifices of blood. Society advanced, appropriations are regulated by justice, law is tempered by mercy, religion is restitutional, its rites are humanized, its expiations are purgations of substance. Society perfected, appropriation has no restrictions, labour no pains, law no punishments, religion no expiatory sacrifices, restrictions, purgations.

Terrestrial man's bodily food, clothing, shelter, consanguineous relations, are changed to accordance with universal material mutations. Substantive man's intellectual aliment, language, polity, religion, inter-psychic relations vary with universal substantive variations. Spirit man's aspirations, intuitions, emotions, conspiritual relations harmonize with universal spirit harmonies.

At first, man's bodily food is herbaceous; his covering the hairy growth of lust; his shelter, the fen, brake, forest, cave; his consanguineous relations are, in infancy, familial; in age, isolative. The soul's aliment is brief radiations from the infinite, its word monosyllables of admiration, its action apprehensions of evil, its reverence provision for good;—in infancy its inter-relations are filial, fraternal; in age, parental, clannish. The spirit's sustenance is love, mediately imparted, its intuitions knowledge reflectively remembered, its emotions power pretermittently brought forth; its con-spiritual relations are, in infancy, unconscious submission to the ruling spirit, finited; in age, unconscious divergence from it.

After, man's bodily food is farinaceous, his covering the contrivance of luxury, his shelter the hut, cottage, social hall; his consanguineous relations are, while adolescent, confederate, in senility friendly. The soul's aliment is prolonged radiations from the infinite, its word a measured exposition, its action preparation for eternity, its reverence contiguity with love; in infancy, its inter-relations are fraternal, humane; in age, humanized, universal. The spirits' sustenance is love immediately imparted, its knowledge intuitions directly conveyed, its emotions power continuously acted; its con-spiritual relations are, in infancy, conscious submission to the ruling spirit finited; in age, unconscious submission to the spirit infinite.

When the end comes, man finds food for the body in fruits and odours, clothing in earth's spontaneous productions, and shelter in a genial atmosphere. The soul is full of light, unceasingly eloquent, passes out of time and lives in eternity. The spirit is with the universe-spirit in love, undivided, united, uniservant, universant.

The ruling spirit is, again, finited. Order is decreed in the affairs of men. Their spirits have been broken by bitter sorrows. Love is healing them. They are chastened, refined, made buoyant with hope. Men's souls have been obscured. Thick clouds have shadowed them. Midnight darkness has shut out the light. THERE IS GLOOM NO LONGER. THE SOUL'S NIGHT IS PAST. Heavenly light is streaming into it. The morning dews of a new life are falling, freshly, on it. *Its* sun is in the firmament, resplendent, kindling, filling with holy ardour. Men's bodies have been racked by pain. Disease has enfeebled, care-wasted toil oppressed them. Their bodies shall be racked, enfeebled, wasted, oppressed no more. Disease flees before temperance, care before plenty, oppressive toil before combined interests and well-directed labours. The earth has been a wilderness, men's abodes dreary, their haunts destitute of beauty, where was strife instead of peace, discord in the place of harmony. The earth shall be changed into a paradise, men's abodes filled with comfort, in their haunts the fairest forms shall meet the eye, the sweetest sounds fall on the ear. Distrust shall not mar amity, complaint make unmelodious the voice of peace, nor sadness take away joy from the heart.

"There are feats of imagination to be learned, by application and practice, as wonderful as the feats of balancers and rope-dancers, and often as useless."—DR. THOS. REID.

AFFIRMATIONS.

1. Man in his threefold nature is of the invisible antecedent world, and of the visible subsequent or consequent world, and as such requires both antecedent and subsequent supplies.

2. There is a certain *antecedent supply* necessary for each individual, as well as a certain quantity of land, or other physical substance, necessary for the same individual to labour on to have the CONSEQUENT supply.

3. Without the *antecedent* supply to the *antecedent* parts there would be no applicative power to work on the land, or other material to conditionate for the supply of the *consequent* parts.

4. Antecedent supply for the antecedent or superior parts of man must not be confounded with the supply sought and procured from the earth for the inferior part of man. The former is supposed by the latter.

5. An abundant antecedent supply of the superior parts will render unnecessary a great many efforts to procure supplies for the inferior consequent parts.

6. If the pure Heaven furnishes the antecedent supplies to the superior parts, these parts will of their abundance render the inferior parts less wantful of the inferior supplies.

7. Man born of the Self-love nature, is to be born of the Love-law nature, the Supremacy nature, for which the supplies are without limits.

8. Man born within the limits of the Self-love nature finds it difficult to supply his wants: but when so born as to associate with the unlimited nature, he will find all the supplies that he needs are as unrestrained as the natures.

9. While the Love-law nature denies man the means to gratify the lowest natures, it offers him from its own source those natures the supplies of which are inexhaustible.

10. As exterior order from an outer source supposes interior order from an inner or antecedent source, so exterior supply for exterior purposes supposes an interior *à priori* supply for inner purposes.

11. As the outer order depends upon the inner order, so does the outer supply upon an inner supply, and the outward supplier upon the inward supplier.

12. The human mind as one depends upon the super-human mind, as one, and both upon the Divine mind.

13. One human mind does not depend upon another human mind, but each human mind depends upon the super-human mind as it depends on Love or the Divine mind.

14. Man's true nobility is instinctive, the perception of moral worth will not enable a man to reach it by dint of industry or by talents.

15. It is much more likely to see good men made out of evil beings than out of those who have the *knowledge* of evil.

16. Man ought to be led from evil to good, and from good to the knowledge of good.

17. The Spirit is an ever present Love, working restrictedly or unrestrictedly, either generating pain or pleasure, death or life.

18. When a body dies the Spirit is still present, working its new conditions; it now works the body's dissolution, as previously it worked its duration.

19. Man's unsound views and practices are a proof of his unsound origin and his animal entanglements.

20. A true education would make the conditions in which man should perceive his Self-love nature, and his need of the Love-law nature.

21. All the evidence we have in the world goes to prove that the present apparent or false-human origin is unsound, and that the true Spirit man has his origin from the Love-law nature.

22. Man ought to know himself as a monad, duad, and triad being, associated with the Spirit-eternity nature or wonder world.

23. In regeneration man receives, through new natures, advantages which he in vain seeks from the improvements of the old nature.

24. Man fails in his intentions and exertions from being too little associated with Spirit, and too strongly associated with matter.

25. The religion of facts is better than the religion of fancies, but better than either is the Love-spirit religion.

26. To the universal soul there are really no failures, it makes the erroneousness of other souls available as the suggestive to its own.

27. What is called a failure is as good a condition for Spirit progress as success.

28. When charity, faith, and hope are the Love-law constituents, then evil errors and doubt will be abstract.

29. While evil error and doubt are human constituents, then charity, faith, and hope are abstractions.

30. When man's relations are changed from the individual to the universal, then that which is now abstract will be real; and that which now appears to be real will be abstractions.

31. To talk of freedom of conscience without Spirit is fallacious, what is liberty of conscience if it be not a Love-spirit unity?

32. True freedom is only fully enjoyed as the soul is progressed in being unity with Love.

33. The moral, intellectual, and active essences have been subjected to much confusion and comminglement.

34. Man cannot have a moral peace till he has a moral essence as clear and as distinct from his intellectual and energetical essences as the red colour is distinct from the blue and the yellow.

35. So far as vital essences can die by confounding or confusion, they do, and only by simplification and distinction do they live again.

REVIEW.

Theory of Pneumatology, or a reply to the question of What ought to be believed or disbelieved concerning Presentiments, Visions, and Apparitions, according to Nature, Reason, and Scripture. Translated from the German of Doctor Johann Heinrich Jung-Stilling.

This work, which was published by Longman and Co., in 1834, at 6*s*., has now become scarce, but we have lately met with some copies of it, which are in the hands of Watson, 5, Paul's-alley, and are sold by him at 3*s*. each; and we would recommend any of our readers who have not seen it to procure a copy whilst the opportunity is offered them, as it will give them a view of the operations in the invisible spheres more clear and distinct than they may perhaps before have met with.

It is of little import whether we agree or otherwise with the opinions the author has brought forward. He has propounded a bold and comprehensive theory of one of the most interesting sciences that can engage the human mind; and this theory he affirms is in the most strict accordance

with Divine revelation as given in the Bible, and is fully confirmed by all the experiments now being made in Animal Magnetism.

To give an idea of the manner in which the subject is treated, we insert the first twelve propositions contained in a brief summary of the theory, and an extract from the first chapter, which is devoted to the examination and refutation of materialism :—

PROPOSITIONS.

"1. The whole creation consists solely of essential realized ideas of the Deity, or pronounced words of God, I call these ideas original existences. No being, except God, knows them all, and none is acquainted with their true, real, and peculiar nature.

"2. Amongst the infinite number of these original existences, there are various classes, which are fully conscious of themselves, form ideas of other original existences, and possess reason and freewill: to these belong spirits, angels, and men.

"3. We mortals are totally unacquainted with the mental powers, that is, the faculty of imagination, thought, and judgment, and the will of other classes of rational beings, and only partially so with our own.

"4. In our present natural state, we cannot attain to any knowledge of created things, in any other way than through the medium of our five organs of sense.

"5. If any change be made in our organs of sense, or their inward arrangement be altered, our ideas of things, and with them, our knowledge becomes different: for instance, if our eye were otherwise formed, all colours, forms, figures, dimensions, and distances would also be different; and the same is the case with all the five senses.

"6. Beings that are differently organized to ourselves, form an entirely different idea of our world to what we do. Hence it follows, incontestibly, that the ideas we form of the creation, and all the science and knowledge resulting from them, depend entirely upon our organization.

"7. God views everything as it is in itself, and in reality, out of time and space. For if he viewed things in space, and as no space can be conceived as really existing, unless limited, the views which God takes, would therefore also be limited, which is impossible; consequently no space exists out of us in nature, but our ideas of it arise solely from our organization.

"8. If God viewed objects in succession and rotation, he would exist in time, and thus again be limited. Now as this is impossible, time is therefore also a mode of thinking peculiar to finite capacities, and not anything true or real. But we mortals neither can nor ought to think otherwise than in time and space.

"9. Animal Magnetism undeniably proves that we have an inward man, a soul, which is constituted of the Divine spark, the immortal Spirit, possessing reason and will, and a luminous body, which is inseparable from it.

"10. Light, electric, magnetic, galvanic matter, and ether, appear to be all one and the same body, under different modifications. The light or ether, is the element which connects soul and body, and the spiritual and material world together.

"11. When the inward man, the human soul, forsakes the inward sphere, where the senses operate, and merely continues the vital functions, the body falls into an entranced state, or a profound sleep, during which the soul acts much more freely, powerfully, and actively, and all its faculties are elevated.

"12. The more the soul is divested of the body, the more extensive,

free, and powerful is its inward sphere of operation. It has therefore no need whatever of the body, in order to live and exist: the latter is rather an hindrance to it; it is exiled into its dull and gloomy prison, because it is its medium of communication with the visible world, of which it has need in its present state, in order to its ennoblement and perfection."

EXTRACT FROM CHAP. I.

"The visible creation consists of bodies that are unknown to us. What we call matter and power, are ideas peculiar to ourselves, which certainly have their foundation in those bodies, but which are in themselves, by no means, so constituted, as we imagine them to be in time and space. Therefore, when we compare them with machines, on which no extraneous influence may operate, we greatly err; for our visible world is closely united to the invisible world: both mutually act upon each other; the proof of this lies in our own natures. Our bodies belong to the visible, and our spirits to the invisible world; we do not feel with our senses, the substance of our spirits, but we feel their influence upon our bodies. Now, as we find in our own beings, that a rational spirit can act upon matter, and does so without ceasing, how can any one venture to deny the influence of invisible beings, angels, and spirits on the visible world? There is even in our visible world a most powerful, omnipresent body, a body, without which, the whole visible world would not exist, and would be to us a cypher; I mean *light*. We regard it as a matter, are able also in various instances to treat it as such, and it is likewise found in our ideas in time and space; and yet, it has properties, which are completely opposed to the nature of all other matter. Consider only the different intersecting rays of illuminating and illuminated bodies, which intersect each other in a million different ways, without impeding each other in their direct course. I should be glad to see that naturalist who could satisfactorily explain this from the eternal and immutable laws of matter.

"Light is the connecting link between the visible and invisible world. The transition from the one to the other is through its medium.

"The whole universe consists entirely of created beings, each of which is an expressed and really existing word of God. All these beings divide themselves into two principal classes; into thinking, intelligent, and susceptible spirits, and into an infinite variety of other things, which are unknown to us beyond the visible world. Spirits, or the kingdom of spirits, again consist of various kinds, which always vary from each other, according to their degrees of perfection, but all of which associate together, and act upon each other. Into this world of spirits, man enters at his death; and his happiness or misery depends upon his having improved his time of probation or not.

"Those spirits, or inhabitants of the world of spirits, who are, so to speak, on the borders of the visible world, and that stand next in connexion to us, are good and evil angels, and the souls of deceased men. The Holy Scriptures expressly testify that, the former, the good and evil angels, have influence over mankind, and over the visible world, but without trenching upon the freedom of the will.

"The system of materialism maintains, that the whole universe is governed by eternal and immutable laws, like clockwork; consequently, the freedom of the will is a mere idea and delusion. Now I have shown, in the preceding pages, that the eternal and immutable laws of nature are mere forms of ideas, founded on time and space; but as the latter are merely modes of thinking, so are the former; and, therefore, not only in-

applicable out of the visible world, but also in direct opposition to truth; for we really and truly feel ourselves free, our natures loudly tell us so, and even reason teaches it us, because the converse is incompatible with the divine, spiritual, and human nature; and is productive of the most frightful results; and, finally, the Bible maintains it on every page. God governs the world, through every class of rational free agents. His Spirit inclines the will of every spirit, by representing to it what is suitable. To all of them He gives laws, which are the foundation of eternal joy and blessedness; but He leaves them the free choice, whether to obey them or not. Those that do not obey them, are evil beings, whom He also leaves at liberty; but His infinite wisdom and eternal love, knows how gradually to overrule the consequences of evil actions, in such a manner, as eventually to produce salvation and blessing from them. These ideas develop likewise a part of the great mystery of redemption by Christ: and here I could annex a long and important dissertation on the fall of angels and men, and on the return of lost man to the Father, by means of the true Christian religion; but it would lead me too far from my subject, I therefore take up my staff and proceed further."

CONCORDIUM REPORT.

WE have again been joyfully proceeding since our last report in the labour to which we are devoted, and find a still increasing delight in being so engaged. The contrast between a Spirit life, even under the present inferior conditions to which we are necessarily subjected, and that ordinarily led in the pursuit of wealth, honor, fame, or other worldly advantage, is so great that we often look with astonishment at the course we are pursuing, and are not the least surprised at the strangeness which our course must exhibit to those who are still looking for aid from any other source than universal good.

We find, however, that each month enables us to bear testimony of a higher faith in Good, and, we hope, a purer love towards all its manifestations. We feel daily a more conscious relation not only with Good itself, but also with every order and variety of pure existence throughout the universe; and we confidently trust that the period is approaching when the Spirit will be more consciously realized in the heart of every human being, and the whole creation shall teem with joy.

This period, however, is not to be rationally expected until man shall do his part of rightly conditionating for the reception of those higher manifestations of Love, without which they are not given; and in looking at the preparation that is making for such receptivity, we must say that although some little is being done, it bears a very small proportion to what is required.

Partial or isolated efforts are proceeding in many directions, and we hail these as indications of the advent of still more general ones that will succeed them; but, as yet, we cannot see that entire submission to Good or Love itself in all its required conditions, without which the highest destiny of man can never be arrived at.

Sounder attention to the physical laws of health—the more extensive development of the intellectual faculties—the careful training of the moral qualities—the abstinence from spirituous and fermented liquors—the adoption of a vegetable or fruit diet—the advocacy of equal civil and political rights—the associating together on a moral basis free from the strife and competition of civilized society—these, and many other measures,

are excellent attempts at human improvements on the self ground, and as such, though unable to exhibit in reality the Love-Spirit nature, may be very useful in introducing that dispensation; but unless they are brought into their true relation with that which is above and before all, they are like unto an attempt to substitute night, with any illuminations man could devise for the purpose, to supersede the light, heat, and motion that results from the sun's radiance.

Every act of man is good or evil in exact proportion as he, in being, is related to the primitive Good, and this relation must be one of unqualified submission or it will be of little value. When we shall awake from the lethargy in which we are now fallen, and be enabled to discern the difference between the self-appetites, and those things which are really requisite for our advancement in Divine progress, we shall be filled with wonder and astonishment that we could have been so blindly led in the pursuit of every thing that is false, deceitful, and unprofitable.

Our report for the past month having been somewhat extended, we shall now briefly record that our progress is more satisfactory than we could have any reason to expect, when we know the imperfections of our natures. We feel, however, that we are daily strengthened in every respect, and we hope to be held true to the engagements we are under as the instruments or agents of Love.

The Concordium business, generally, is progressing satisfactorily, with the ordinary variations; but there is one feature on which comment is required, which is, that we are again more immediately occupied in the training or educating of youth.

The remarks that have been made on this subject in the two last reports render it unnecessary for us to say more than that our daily experience fully confirms what we have there advanced. We are more and more convinced that if education is to be made what is generally termed a science, this can only be done, by submission to the universal law in every required condition, being made the first, or, indeed, the only axiom and practice,—and by its being ever observed both by the educator and the educated.

Love must guide and direct us in unfolding those germs that are implanted in every human organism. Love must be the mover in every individual who comes in contact with the children. There can, rightly, be no inferior conditions of any kind, whether animate or inanimate, but more especially can no harsh, austere, selfish adults beneficially aid in training those who are less contaminated with evil by having mixed less with it.

Moral, intellectual, and physical training must all be subordinate to universal good, and considered as nothing in comparison with it; but these again in their return will require, and from rightly natured persons will receive, every attention. In proportion as we look intensively to humanity shall we discern more clearly how much has been, and still continues to be, falsely attempted by educators. With them, as with every one else, to "cease to do evil" appears to be the great present requirement, and here we shall have to rest a long time before we can begin the second part of the precept, namely, to "learn to do well."

We shall, from time to time, report the progress that we make in this branch of our duties, as we consider the right training of youth the most important step in which we can be engaged, and we ask for all the aid, counsel, advice, and suggestion on the subject that can be given us.

In proceeding with the business of conditionating for higher Spirit manifestation, we find we are daily impelled to adopt more simple regulations, and the results are such as to prepare us for still further progress in

the same direction. We have abandoned cooking any portion of our food except bread,—and this, with fruit, now constitutes our diet.

This diet is a valuable condition in removing many offices that were far from being good for those who are associated, and with regard to its effects, morally, psychically, or physically, we have every testimony in its favour. Our members, of all ages, rise at half-past four, and commence their occupations by five, and although not taxed with heavy labour, and accompanied with more than ordinary variety, yet a Concordist's life is one of unremitting activity.

We have had many visitors to the establishment since our last report, and hope that some of them left us more awakened to the importance of attending to being realities. In noticing this portion of our progress we would again state that it always gives us pleasure to explain our views to all who make an inquiry into what we are engaged in. We have some inquiries from Correspondents to reply to, but our space will not, at present, permit; and we shall thank our friends to write earlier in the month.

AN EDUCATIONAL HOME FOR LITTLE CHILDREN,

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Printed by V. TORRAS & Co., Upper Hill Street, Richmond. Published by J. Cleave, Shoe Lane, London.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

Social instincts do not receive their supply or satisfaction from society, but from the universal instinct, which universal instinct uses the social instincts as its instruments to work with and manifest itself.
GREAVES.

No. 22. Vol. I. OCTOBER 1, 1844. { PRICE 2d. or by Post 3d.

ON ASSOCIATION.—XIV.

THE remaining conditions of which we have to treat, as necessary for the opening of a higher degree of existence in man while on earth, are—

4th. The power of associating with those elements and beings with whom is felt the greatest sympathy.

5th. The liberty of speaking and writing freely on all subjects, and the greatest individual freedom of action compatible with permanent social good.

6th. To have all social laws, institutions, and other general arrangements in strict accordance with the universe laws in man's being.

Viewed objectively, and considered as conditions to be obtained by human exertions, each of these divisions of our subject would allow of very elaborate arguments being brought forward in their favour, and may be shown to be highly important to progress; but inasmuch as they follow of necessity from submission to Good, and we now practically feel what we previously imaged, that a higher destiny does await man upon earth, and that he only needs to accept it in Divine order, and it shall be most liberally bestowed upon him, we find it would be a presumption on our parts, and a waste of time for our readers, to detain them, even on such topics as these, from immediate and direct communion with the indwelling Spirit, which is alone able to develop those faculties and instincts which are recipient of the highest good and truth.

Since these papers were commenced, we have been practically engaged in daily working out those intuitions which have been from time to time given us, in association with some few minds who are resolved on submitting to Love, to be used as its instruments in every act of existence, as far as our present imperfect and degenerate natures will permit; and as far as we have progressed, we find not only that all we anticipated may be realised, but that the joys and delights of a life in closer relationship with the antecedent laws in man's nature are most intense and sublime.

Our remarks, therefore, upon the heads that we have taken for present consideration will be very brief, and with them we propose to close this series of papers, as we now find it much more pleasant and important to record the facts of progress, and to speak of those more immediate steps we are about to take, than to be laying before the public opinions and images of a state of being as yet unrealised.

1st. The power of associating with those elements and beings with whom is felt the greatest sympathy.

This power cannot be entirely withheld from those who truly love Good and keep its commandments, for there is no outward object capable of finally preventing the strongest affinities of our natures from receiving at least their partial gratification. The impediments are from within, and it

is there that we must effect the conquest which is to give us the victory over every thing that is baneful or prejudicial to our true welfare. In proportion as we become submissive to Good, in its own manner, do we find not only that we receive the power of associating with those elements and beings with whom is felt the greatest sympathy, but also that our sympathies become so purified, enlightened, and extended, that new natures are evolved in us, and instead of seeking the gratification of individual and personal tastes, we can only take pleasure in those things which are of a universal or Divine order.

Could men generally be made aware of the difference that exists between personal indulgences, of however refined and pure a character, and those which result from the most entire devotion to Good, how soon would the former be abandoned, and the latter so conditionated for that we might become capable of receiving them in a far more intensive and extended degree.

As it is, however, we rest perfectly content with the progress which is making towards that ultimate good which appears to be the future destiny of man. We observe in every form and mode that is adopted by man in his search for happiness that although he is vainly and weakly endeavouring to procure that which will never be afforded him in the order in which he seeks it, yet that the real good is in every effort, and is that which progresses it as far as it extends; and whenever man shall be content to cease to work out his own inventions, and shall submit himself entirely and unreservedly to Good, he will be so instincted by it that he will do by nature those good things which he now vainly attempts to accomplish by education, association, &c.

2nd. The liberty of speaking and writing freely on all subjects, and the greatest individual freedom of action compatible with permanent social good.

Whilst we were engagad in the struggles of competitive life, how great a boon did this appear, and how numerous were the obstacles that presented themselves in array against its obtainment; and yet we now find that on commencing to live in an association based on the universal laws, every day develops more and more the impossibility of any thing but Love and Truth being the prompting motives of all good actions, and consequently that each individual may most freely speak and write whatever these dictate, and may have perfect freedom to act out in every moment of his existence whatsoever the Spirit inclines him to.

An association rightly based and conducted by beings highly developed in the Love nature, never can be coerced in any manner by any human efforts. It is true they may for a long time be misrepresented in their views and objects, and may be what is generally termed persecuted by the world at large. If, however, they are prepared to receive their trials in true obedience, they will be the best conditions that can be afforded them for further and higher progress.

There may be a difficulty, and to some a severe one, in taking up the cross against those appetites, passions, and desires which now exist within, but to the strongly devoted soul these are soon overcome.

3rd. To have all social laws, institutions, and other general arrangements, in strict accordance with the universe laws in man's own being.

This will be accomplished in exact proportion as these laws become developed and progressed in each associated member.

There can be no greater mistake made by reformers than that of com-

plaining of, and warring against, the laws and institutions of the people among whom they reside. If there be any who are more closely related to Good than others, they may easily adopt such regulations as shall enable them to live more in conformity with such relationship; and in proportion as they do so, the results of their practice will be clearly seen and gradually adopted. What, however, is absolutely imperative on all who shall attempt association, will be that they adopt such regulations as shall represent the highest intuitions they receive, and that they lovefully and truthfully live in strict accordance with the professions they make, and be indeed the instruments of Good to the greatest possible extent.

With these remarks we are disposed to conclude our articles on Association, which we find have been drawn out to a much greater length than we anticipated when we began them; but we trust they will be used by the Spirit as a condition for some of our readers to aid them in the performance of its work in a different sphere to that in which they may have operated, had these not been written.

In our attempt to associate on universal grounds, we have already proved the utter insufficiency of all theorizing, arranging, and scheming. We find practically that nothing less than *newly natured beings* can possibly be efficiently used to actualize the high and holy ideas, which are from time to time generated in the most passive and self-sacrificing souls. It really is new beings that are wanted, and not new circumstances, or new arrangements of any kind whatever. These, however good, can only be rightly used by right-natured beings. In order to the preparation for this sole desideratum, we must cease to generate the false-natured beings, which hitherto have perverted all the conditions they have had, and debased themselves thereby beyond all remedy.

A ceasing to do the works of darkness is the true preparatory step to have the works of Love and Wisdom wrought in and by us. Human degeneration must cease, before there is any reasonable ground for expecting the Divine generation. A practical agreement upon this subject is the only sure and certain preparation for the permanent elevation of the human family that we desire. Here, then, we take our stand, and call upon all the friends of purity, virtue, and truth to aid us in all ways to hold fast the faithful practice of abstinence from all self-generating, lust-increasing habits of life. An undeviating celibacy for the kingdom of heaven's sake, is the first indispensable step in a purely virtuous associative life. In this faith and practice we write and work for Love's sake, in which we confide for all protection, inspiration, and enlovening now and ever.

VEGETABLE DIET.

We have now given the seven leading arguments which Doctor Alcott makes use of in favour of an exclusively vegetable diet, and feel that our remarks for the present should be drawn to a close; we therefore terminate our present series of papers upon Vegetable Diet, by giving his remarks at the conclusion of the volume from which we have quoted, and would most earnestly recommend the work itself to the perusal of our readers, as it contains some valuable information taken from a variety of sources which will much interest them.

The subject of diet, however, is one of so important a character, and one in which we are obtaining such an amount of practical information, that we feel we shall have often to refer to it, if not to make it a leading feature

in the pages of the *New Age*. We are daily more and more convinced that those who wish to become pure and regenerate beings, must not neglect the conditionating of the body for the highest development of the spiritual, psychical, and physical natures of which each individual organism is capable, and the leading feature of such a conditionating must be a strict attention to the purest, the most simple, and the most loveful diet.

When men become truly aware of the mistakes into which they have been led upon this subject by following their appetites and inclinations, they will feel poignantly the misery which such a course involves. It will be good for those who shall be led by such feelings to a deeper and closer communion with the indwelling Spirit, for until an entire submission to Good, in every required condition, shall be rendered by every individual, there can be no rest or peace for him.

"But I must conclude this long essay. There is one consideration, however, which I am unwilling to omit, although in deciding on the merits of the question before us, it may not have as much weight—regarded as a part of the moral argument—on every mind as it has on my own.

"Suppose the great Creator were to make a new world somewhere in the regions of infinite space, and to fit it out in most respects like our own. It is to be the place and abode of such minerals, vegetables, and animals as our own. Instead, however, of peopling it gradually, he fills it at once with inhabitants; and instead of having the arts and the sciences in their infancy, he creates every thing in full maturity. In a word, he makes a world which shall be exactly a copy of our own, with the single exception that the 800,000,000 of free agents in it shall be supposed to be wholly ignorant in regard to the nature of the food assigned to them. But the new world is created, we will suppose, at sunrise, in October. The human inhabitants thereof have stomachs, and soon, that is, by mid-day, or before night, feel the pangs of hunger. Now, what will they eat?

"The world being mature, every thing in it is, of course, mature. Around, on every hand, are corn-fields with their rich treasures; above, that is, in the boughs of the orchards, hang the rich russets, pippins, and the various other excellent kinds of apple, with which our own country and other temperate climates abound. In tropical regions, of course, almost every vegetable production is flourishing at that season, as well as the corn and the apple. Or, he has but to look on the surface of the earth on which he stands, and there is the potatoe, the turnip, the beet, and many other esculent roots; to say nothing of the squash, the pumpkin, the melon, the chesnut, the walnut, the beech-nut, the butternut, the hazel-nut, &c.,—most of which are nourishing, and more or less wholesome, and are in full view. Around him, too, are the animals. I am willing even to admit the domestic animals—the horse, the ox, the sheep, the dog, the cat, the rabbit, the turkey, the goose, the hen, yes, and even the pig. And now, I ask again, what will he eat? He is destitute of experience, and he has no example. But he has a stomach, and he is hungry; he has hands and he has teeth; the world is all before him, and he is the lord of it, at least so far as to use such food in it as he pleases.

"Does any one believe that, in these circumstances, man would prey upon the animals around him? Does any person believe—can he for one moment believe—he would forthwith imbrue his hands in blood, whether that of his own species or of some other? Would he pass by the mellow apple, hanging in richest profusion everywhere, inviting him as it were by its beauties? Would he pass by the fields with their golden ears? Would he despise the

rich products of field, and forest, and garden, and hasten to seize the axe or the knife, and, ere the blood has ceased to flow or the muscles to quiver, give orders to his fair but affrighted companion within to prepare the fire, and make ready the gridiron or the spider? Or, without the knowledge even of this, or the patience to wait for the tedious process of cooking to be completed, would he eat raw the precious morsel? Does any one believe this? Can any one—I repeat the question—can any one believe it?

"On the contrary, would not every living human being revolt at first from the idea, let it be suggested as it might, of plunging his hands in blood? Can there be a doubt that he would direct his attention at first—yes, and for a long time afterwards—to the vegetable world for his food? Would it not take months and years to reconcile his feelings—his moral nature—to the thought of flesh-mangling or flesh-eating? At least, would not this be the result, if he were a disciple of Christianity? Although professing Christians, as the world is now constituted, do not hesitate to commit such depredations, would they do so in the circumstances we have supposed?

"I am sure there can be but one opinion on this subject, although I confess it impossible for me to say how it may strike other minds constituted somewhat differently from my own. With me, this consideration of the subject has weight and importance. It is not necessary, however. The argument —the moral argument I mean— is sufficient, as it seems to me, without it. What, then, shall we say to the anatomical, the physiological, the medical, the political, the economical, the experimental, and the moral arguments when united? Have they not force? Are they not a seven-fold cord, not easily broken? Is it not too late in the day of human improvement to meet them with no argument but ignorance, and with no other weapon but ridicule?"

This table, drawn up according to the celebrated French chemists, MM. Percy and Vanguielin, shows the relative quantity of nutritious substance in the articles enumerated, and may be useful in guiding some persons in the wise selection of their food:—

100lb.	of Wheat	contain	85lb.	of Nutritious Matter.
„	Rice - - -	90	„	„
„	Rye - - -	80	„	„
„	Barley - -	83	„	„
„	Beans (dry) -	89	„	„
„	Peas (dry) -	93	„	„
„	Lentils (dry) -	94	„	„
„	Meat - - -	35	„	„
„	Potatoes - -	25	„	„
„	Beets - - -	14	„	„
„	Carrots - -	10	„	„
„	Cabbage - -	7	„	„
„	Greens - -	6	„	„
„	Turnips - -	4	„	„
„	Bread - - -	80	„	„
„	Nuts - - -	93	„	„

The following table shows the quantity of earthy or indissoluble matter contained in the enumerated articles. Some of our modern chemi

that ossification and premature old age is greatly occasioned by an excess of calcarious matter taken into our system with our food when too largely mixed with earthy substances:—

25,000lb. of Fruit of all kinds average 1lb. of earthy indissoluble matter.

,,	Turnips, Carrots, Onions, Radishes, Vegetable Marrow, Mushrooms, & Eggs	2	,,	,,	,,
,,	Parsnips	4	,,	,,	,,
,,	Cauliflower, Cabbage, Celery, &c.	6	,,	,,	,,
,,	Beet Root	14	,,	,,	,,
,,	Linseed	17	,,	,,	,,
,,	Fish of all kinds	18	,,	,,	,,
,,	Rice, Sago, &c.	20	,,	,,	,,
,,	Animal food	22	,,	,,	,,
,,	Barley	65	,,	,,	,,
,,	Peas	85	,,	,,	,,
,,	Potatoes	90	,,	,,	,,
,,	Oats	118	,,	,,	,,
,,	Rye	140	,,	,,	,,
,,	Beans	183	,,	,,	,,
,,	Wheat	220	,,	,,	,,
,,	Cheese	10	,,	,,	,,
,,	Milk	10 to 20	,,	,,	,,
,,	Spring Water	10	,,	,,	,,

DECLARATIONS CONCERNING THE NEW ASSOCIATIVE ERA.*

Associations in the new era are to be composed of such as are impelled by the Love Spirit to forsake the spirit and practice of competitive society. In obedience to that impulse they are to be wholly separated from society, as it now is, united under the same general forms, constituted a loveful and intelligent society, actuated by one Spirit, that of the Highest Good, and devoted to its service in the elevation and purification of humanity.

The new era is destined to be universal, because its basis is Love. Its projection is a necessary sequence of the great truth which has been accepted, ideally, by society, that all men are brothers, and all its purposes will have been accomplished when that truth has become fully manifested and made real.

During the new era the world is destined to be redeemed, inasmuch as society can by no other method than association arrive at the practice of goodness and knowledge. It has become painfully evident to all that our varied and rich acquisitions in physical science, as well as our principles of morality and religion, must remain almost altogether abstract and unpractised, until a better social system than that which now obtains be introduced.

Association is to serve the purpose of fully developing man bodily, so that the Love Spirit may enter and take up its abode permanently with him. That this development and spirit union is the true consummation, all

* A free paraphrase of chapter 4, part 7, of the 'Testimony of Christ's Second Appearing,' &c., published by the Society of United Believers (or Shakers), Union Village, Ohio, U.S., 1823.

prophecy, living and scriptural, warrant us in believing, for, without it, both our secret aspirations and the manifestations of progress in the outer world must for ever remain meaningless, dark, and inexplicable. All that is mysterious in relation to man's earthly destiny must be made plain; and this will be done when God shall have become manifest in the flesh, when every element in man's triple nature shall be instinct with life and in harmony.

The essential features in the character of the new age will be found to be, when fully entered into, Unity, Truth, and Purity. Society is to be one in faith and practice; one in doctrine, principle, discipline, and government; and one in the mutual and equal enjoyment of all things both spiritual and temporal. Where this oneness is not found to exist, there will be no evidence that the true ends of association have been arrived at, for the good that is in store for humanity is not nor can be divided.

Society is to have but one faith, and that is an unwavering faith in the supremacy and universality of Love, in its power of overcoming the nature and spirit of the world, of enlightening the mind, of influencing the will, and of purifying the heart. It is indispensable that the same truths be recognised by all men, else could there be no godfulness, no soundness, purity, or freedom from error. There is no lasting provision in the new order for any thing that is impure, erroneous, or defective; but on the contrary, inducements without number to the practice of truth, virtue, and piety. In the life which we are about to enter, an unceasing war has to be carried on against, and to the utter extirpation of, every thing that defiles or is defiled.

Society is to have but one government, because men in Love-union can be governed by or through only one spirit, the Love Spirit. This Spirit being at the root of humanity, and the centre of influence to its several members, men must ultimately speak with the same voice, and see with the same eye, following the same practice, and living the same life of harmony and peace. Man once imbued, permeated by Love, will be in action all that Love shall require. Men in progress must and will defer to the highest teacher, after recognising their own and the teacher's equal relation to Love. In the new era we shall soon learn that whilst each is in some respect untaught, and all have something to acquire, none should darken, but on the contrary every one endeavour constantly to exhibit the light that is in him.

The new era is to result in all mankind becoming one family, and having no property relations whatsoever, because they will be influenced, led, and provided for by one Spirit, whose power to shower benefits on his creatures is equal to his will to give all the fruition of them. Mankind might now have been entering the paradisaical state had they profited by the example of a former age, of which it is recorded that "All that believed were together, and had all things common, and were of one heart and one soul."

The new era brings with it the idea that every thing divisional must cease, and that as there can be neither sect, party, nor any other hostile or conflicting disposition of individuals, the bodily or sexually qualitative distinction of male and female will also cease. *It cannot now be too soon nor too often declared that that which is now the most highly esteemed, as the common interest and principal and common enjoyment, has to be completely denied and given up. The pleasures of sexual intercourse have to be wholly forsaken, in order that the now divided male and female natures may be re-united and re-established, according to the law of spiritual oneness and stability. In this respect men have to be perfectly agreed that the root of evil is the same to all, namely, f*

bodily pleasures or desires, and that deliverance from these is only to be obtained by obeying the Love-given inclinations, and becoming, so far as we may be permitted to be, one with the Father of all things, the Universe-Love-Spirit, in which there is nothing low, lustful, sensual, or impure.

As all mankind now live in the violation of universal laws, and this violation cannot be brought to an end in the present state of society, it is manifest that men must bring with them, into the new order, their follies, vices, and crimes, or the passions which lead to them. In the new order, folly, vice, and crime can only be suppressed and extinguished as they are brought to light in individuals, and as they are freely confessed and voluntarily forsaken by them; and the true relation of each to the new order will only be found according to the degree of their faith and of their obedience to the light which they receive. This, then, has to be distinctly understood by all persons now aiming to become members of new associations, that they cannot arrive at a knowledge of their true relations towards those with whom they are to associate, nor reach their true position in the new order, in any other way than by receiving an *addition of that power of goodness* which ever is in man, and in obedience thereto resisting and overcoming evil, so as to grow up to a state of verisimilitude with the Author of all good. It will thus be seen that all are not really fitted to enter the new order when first finding their *ideal* relations with it, but only as their spirits become purified, their souls elevated, and their bodies cleaned from pollution, by obeying the truth in their feelings, thoughts, and outward bodily acts; for the new order is to be a holy order, to involve a thorough universal renovation.

Individuals may, and doubtless will, for a time engage and be co-workers in this glorious reformation, yet become unfaithful, lukewarm, and weary, and so fall away; but the building up of the great edifice shall never be brought to a stand, nor its foundations be shaken, for these have been laid from eternity in the unchangeable will of God, having before all creation been purposed to be accomplished, when the fulness of time should come. The true social order was initiated by the immediate followers of Christ, but could not be proceeded with because all the materials for the work were not then provided, nor could be until a more intelligent lovefulness should be imparted to the race. Every subsequent attempt has also failed, because selfishly conceived or wickedly interfered with: and present efforts to that end can only succeed so far as they are the offspring of the Highest Love and Truth, from which all spiritual, intellectual and material good in society is derived, and so far as mankind have been brought into a state to tolerate or aid these efforts. Yet it is most certain that the regeneration and reformation of society, in accordance with the final earthly destiny of man, is now commenced, and that all the wisdom necessary for carrying the work uninterruptedly forwards to completion, are now possessed, or to be gotten, as soon as needed for progression.

The Love Spirit in its fulness has been promised, and in the new age it will be imparted, with all its gifts, powers, and diversities of operations. The new age will bring perfect faith, wisdom, and knowledge, clear discernment of good and evil, power to stop the sources of disease, to work miraculous changes, to exercise foresight in the prevention of evil and the accomplishment of good, and the greatest simplicity in scientific art. Through our search after these evil, the Love Spirit be gradually manifested in us, until at the end unity will be visible, man having achieved his destiny and arrived at the fulness of his stature, when all will acknowledge the Spirit which guided, preserved, and purified them, in order that man might be-

come one glorious body, "Not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Out of the new associative life shall proceed the law for humanity. Men in every inferior order shall learn from those who are progressing in unity how to escape from their perplexities, shall be initiated by them successively into higher states of Being, and taught the art of rising through rightly ordered conditions; for the lovingest hearts and loftiest minds belong to and are to be found in the new associative life, and to none else can the suffering millions apply for counsel, protection, and help.

Those delights which accompany a pure consciousness and an abandonment of false indulgences belong to and are to be found in the new associative life. It is Love's province to watch, with unsleeping vigilance, and to guard from evil, and intellect's to withdraw ignoble allurements from the young and unwary, and these trusts can be faithfully discharged only in the life which society is about to enter. With those who are rightly associated, then, it will remain, under the Love Spirit, to free from, or allow to continue, the bondage of evil; they shall cause to be exempt from suffering, or to continue to suffer whomsoever they will.

Deliverance from evil is to be found in true association, and nowhere else. Nothing short of union with the Love Spirit can truly bless; and this union is the right of and will be realized to all who shall give up the old for the new.

In few words, the whole mystery of Good, of the Creator, and of spiritualized humanity, together with all that pertain to life and duty, are to become known and manifest in and through association, and according to the order of God are to be acknowledged, during progress, for the purposes of human elevation and beatitude.

Exotic minds, as they cannot rise to the prehension of the motives of esoteric action, invariably misrepresent and distort it. There is, however, consolation in the fact that the enunciators of truths which transcend, and the initiators of practices which supersede the old ones, lose none of their faith by the jostling of antagonist natures.

ON THE USE OF SALT.

The following remarks respecting the propriety of using salt as an article of food, we extract from "The Science of Human Life," a most valuable work, published by Sylvester Graham, of Boston, U.S., from which we intend quoting somewhat largely for the readers of the *New Age*, as his views regarding human physiology are very different from those generally entertained, and are such as we find strongly confirmed by the experience we are obtaining. It may, perhaps, be well to remark, that the use of salt has been discontinued in the Concordium for many months by general consent.

"Salt has probably been more universally employed as an article of diet, by mankind, from the primitive ages to the present day, than any other pure stimulant or substance which is used simply for its exciting property. It can hardly be considered remarkable, therefore, that at a very early period in the history of the human family, this substance came to be considered as essential to the comfort and the health of man; nor even that, in later times, the opinion should be very generally entertained by those nations who use salt, that an entire and protracted abstinence from would destroy life. But it is somewhat remarkable that scientific men,

and particularly those who have given their attention to physiology, chemistry, medicine, &c., have not long before this discovered and disclosed the error of such opinions.

"Salt is a mineral substance, and is wholly innutritious and indigestible. If a table-spoonful of it be dissolved in half a pint of water, and introduced into the human stomach, it is immediately perceived by the organic sensibilities of that organ as an offending or disturbing substance—great irritation is produced—the vital forces, if not exceedingly impaired, react with energy—mucous and serous secretions are rapidly increased in the gastric cavity, to protect the mucous membrane from its acrid and irritating qualities—much distress is experienced by the individual, and nausea and vomiting generally succeed, as an instinctive means of expelling the offending cause from the vital domain—and, in all cases, considerable portions of it are driven through the pyloric orifice into the intestines, where great irritation is also produced by it, and it is soon expelled from the bowels, with large quantities of serum, secreted from the blood, to dilute and flood away the irritating substance, and thus protect the living parts on which it acts, and the vital interests of the system generally, from its pernicious effects. When salt is taken into the stomach in small quantities, with food, the result is somewhat different. If the stomach is perfectly healthy in all its properties and powers, however small the quantity of salt, it is immediately detected by the undepraved sensibilities of the organ, and a vital reaction takes place, corresponding in energy and extensiveness with the quantity and strength of the offending substance, and by the mucous and serous secretions which are promptly produced, the parts are protected, and the salt is so diluted as to be rendered no longer very dangerous to the delicate vital properties of the tissues on which it may act. It is, therefore, not expelled from the alimentary cavity by vomiting or purging, but is taken up in a state of solution by the absorbents of the stomach, and mingled with the blood of the portal veins; not in any case nor degree, however, to supply the wants of the vital economy, but to be expelled from the vital domain, through the kidneys, lungs, skin, and other depurating organs of the system, as a foreign substance. By the long and habitual use of this substance, however, the organic sensibilities of the stomach and of all the other parts of the system become so much impaired by its qualities, that they no longer make so energetic a resistance to it as when they are healthy and undepraved, and the salt is gradually permitted to pass more and more freely into the general circulation, and be diffused throughout the whole vital domain—pervading the minute vessels of the glands and other parts, and becoming so permanent a quality of the serum of the blood, as to be regarded by many as an evidence of the necessity for its dietetic use.

"The facts in regard to the dietetic use of salt, then, are these:—

"1. Salt is wholly innutritious; it affords no nourishment to any structure or substance of the human body.

"2. It is utterly indigestible; it enters the body as a mineral substance, it is absorbed unchanged as a mineral substance, it goes the rounds of the general circulation as an unassimilated mineral substance, and is finally eliminated from the body, through the kidneys, lungs, skin, &c., as an unassimilated mineral substance.

"3. Its acrid quality is offensive to the vital sensibilities of the organs, always causing vital reaction or resistance; and *this vital reaction constitutes the only stimulation ever produced by salt*, and is, therefore, always attended with a commensurate degree of irritation and vital expenditure, and followed by a correspondent degree of indirect debility and atony; and

consequently it always and inevitably tends to produce chronic debility, preternatural irritability, and disease: the stomach, intestines, absorbents, veins, heart, arteries, and all the other organs of the system are always irritated, exhausted, and debilitated by its presence.

"4. It never, in any measure, promotes digestion nor any of the assimilating functions of the system: on the contrary, it always retards those functions, and is unfavourable to all the vital changes. Where a stomach has been greatly debauched, and its energies prostrated, the sudden and entire abstraction of salt and all other stimulants from the food would undoubtely leave that organ in a temporary state of atony or depression, which would unfit it for the performance of its function. But it is entirely certain that, in a stomach whose powers and sensibilities are unimpaired and healthy, salt always retards digestion and embarrasses the function, and diminishes the functional powers of the organ; and the impaired stomach receives tone from it only upon a principle which is always and inevitably unfriendly to its own physiological interest, and to those of the system in general. And this is all true of every other assimilating function and process of the vital economy, and hence it is a well ascertained truth in the science of physiology, that the dietetic use of salt is unfriendly to all the processes of assimilation, nutrition, and secretion, in the vital economy.

"5. It always, in proportion to the freedom with which it is used, diminishes gustatory enjoyment. It is true that there are some substances eaten by man whose qualities are such, that they are rendered more tolerable by the use of salt than they would be without it; but it is nevertheless true, that the use of salt with those substances always and necessarily impairs the nicely discriminating power of the organ of taste, and takes away the delicate perception of the agreeable qualities of more proper food, and thereby, on the whole, immeasurably diminishes the amount of gustatory enjoyment in the course of an ordinary life. Incredible as this may appear to many, every intelligent individual may demonstrate its truth by three months' fair experiment.

"But we are told of the great abundance of salt in nature—of the instinct of some of the lower animals, which prompts them to go a great distance to procure it—of its necessity to preserve the lives of some of the domesticated animals, and of the Scripture authority for its use in human diet. All these points I have carefully examined, and from the examination am the more fully convinced that salt is not a necessary nor a proper article for the dietetic use of man. Its great abundance in nature affords no evidence either for or against the propriety of man's using it as an article of diet. As to the instinct of the lower animals, it is not true that there is any animal in nature, whose natural history is known to man, which instinctively makes a dietetic use of salt. It is true that some herbivorous animals, such as the deer, when they are diseased by worms, grubs, or bots, in the alimentary cavity, will instinctively go in pursuit of salt, not as an article of diet, not as a seasoning to their food, but purely as a medicine to destroy the animals in their stomachs; and they never instinctively use it at any other time, nor for any other purposes. It is true also, that domesticated animals are subject to diseases, for which salt is, perhaps, the best and most natural medicine in the world; but it is not true that they require it for any other purpose; nor is it true that they will be less healthy, if they are not regularly fed with salt. In regard to the Scripture authority, it amounts to this, and nothing more—salt, when good, is an antiseptic, and preserves those substances on which it acts from putrefaction, and good men have a similar effect upon the moral world; but when salt has lost its-

antiseptic property, it is good for nothing, and when men who profess to be good exert no *antiseptic* influence on the moral world around them, they are like salt that has lost its savour.

"It is a little remarkable that some have contended for the necessity for salt, as an article in diet of man, to counteract the putrescent tendency of animal food, or flesh-meat, when there is not a carnivorous animal in nature that ever uses a particle of it, and few, if any of the purely flesh-eating portions of the human family ever use it in any measure or manner, and some portions of the human family who subsist mostly on vegetable food, wholly abstain from it. In man, as in some of the lower animals, salt is undoubtedly an excellent medicine for worms in the alimentary cavity; yet so far is the dietetic or habitual use of salt from preventing the generation of worms in the alimentary organs, that, on the contrary, it tends directly, by its irritating and debilitating effects, to produce that state of the bowels most favourable to the generarion of worms; for while the alimentary organs of man are healthy and vigorous, and perform their functions well, they are never infested with worms. It is only when they are debilitated and relaxed and sluggish that they are thus annoyed, and the habitual and free use of salt tends directly to produce this state of things.

"On the whole, then, it is most evident that the best and most permanent health of the human body does not require the dietetic use of salt; but on the contrary, the free use of it is decidedly detrimental to the human system. It is well known that sailors and others, when confined for a considerable time to salted food, become afflicted with scurvy, which is always a very distressing, and often a very fatal disease. And from my own extended and careful observations during the last eight years, I have been strongly pressed to the conclusion that the dietetic use of salt is largely concerned in the production of cancers and other glandular diseases of the human system; and I am entirely certain that it exceedingly aggravates many chronic diseases, and have little doubt that it increases the liability of the body to diseases of every kind—that it is directly conducive to scrofulous, pulmonary, and cutaneous affections, and disorders of the mucous membrane—in short, there is every reason to believe that it not only serves to predispose the human body to every form of disease, but also serves to aggravate and perpetuate every species of disease when actually induced, and that it serves to hasten on a premature old age by rendering the solids dry and rigid and inelastic. I am therefore prepared to affirm, with great confidence, that the well-being of the human body does not require the dietetic use of salt—that the free use of it is decidedly and often seriously injurious—and therefore, if it is used at all, it should be very sparingly, and always the less the better."

AFFIRMATIONS.

36. Man must give up his happy feelings *to the Divine end*, that by these sublime sensations it may accomplish its ultimate purpose.

37. He who gives up his happy feelings to have them Divinized, will acknowledge how much purer his happiness becomes, than by keeping them and applying them to himself.

38. It is not enough that we are made happy, our happiness must be *made pure*, and this can only be by giving it up to pure being that can and will do this.

39. However intense the happiness may be that we produce for our-

selves, that happiness we cannot preserve, but must yield it up to the Spirit, as a vessel to hold the uncreated happiness, which will purify and sustain it.

40. Our happiness must be as much given up to Love to make it eternal, as our misery must be given up to be converted into happiness.

41. We all desire happiness, but when received we cannot preserve it; it does not remain with us, unless we give it up to be purified and preserved by Love.

42. Our ordinary delights will be changed into extraordinary, as soon as we give them up to Love to be purified and preserved.

43. Whatever may be our acquirements, die they must, if they are not most fully and effectually given up to Love to be purified and preserved.

44. Every benefit that man acquires as a means, let it be what it may, must be presented to *the End*, that the End may make it pure and permanent.

45. When man will surrender up his highest emotions as means to the Divine end, he yields up that which is the most universal in him.

46. It is these universal emotions that the End claims when it says:—"My son, give me thy heart."

47. Moral improvement must not be our end, but the means we present to the End that it may be used for its ultimate purpose.

48. All systems of improvement will give way when the generative process, as a means, is given up to the End power that it may purify and preserve it.

49. The true, the sole, the overwhelming evil of man is the idea-making system, the oppressive ideal power, without the ruling law or superior authority to govern it.

50. While ideas are continued to be made in the mind without the universal law to govern them, man can feel nothing but an unhappy misruled existence; he admits into his being a lawless rabble that are without any rule, until the universal law, as the universal regenerate rule, be inborn within him, to overrule them and the mind that contains them.

51. The mind takes ideas from objects, but does not with the ideas take the law that rules the object from which the idea is taken, and without which law the idea is a lawless image in the mind, and becomes as lawless as the mind.

CONCORDIUM REPORT.

We have again to report that our work is progressing favourably, and we have much cause for rejoicing in the labour of Love. During the past month we have had many new candidates join us, who have come with a more or less deep impression of the importance of the object we are aiming at, and are theoretically, at least, prepared to make some self-sacrifices that may be required of them in submitting to Good.

A little experience will soon determine for each of them how far they are natured for such a task, and in proportion to their fitness will they be enabled to retain positions which, if held in true relation to the universal law, are such as are preferable to any the world has to bestow.

Each day, however, more clearly demonstrates that no one can save his brother, neither can the parent give a surety to Good for the child, or the child for the parent. The operations of the Spirit are sure and abiding, and always in strict conformity with the conditions that are presented to it; but the first and by far the most important of all conditions is an unconditional surrender of the heart, the head, and the hands, with all the affec-

tions, the intelligences, and the energies, to the one only Good, for its own sake, without any reference to the consequences that may result.

As far as the progress of the Concordium is concerned, we have much cause for continual rejoicing in the extent to which this surrender is made by the members, and we daily find that further love, wisdom, and power is manifested towards us quite as rapidly as we can possibly receive it.

In addition to those who have joined with us, we have had many other applications, and would here observe to all who are thinking of the Concordian life that they have much, very much, to reflect upon before they adopt such a course, and they will do well to examine deeply how far they are enabled to submit to a crucifixion of the fleshly lusts and appetites, for it will be of little use for any persons to come among us, even temporarily, if these have any thing like an ascendancy over them.

We have received much interesting correspondence from friends, which betokens that the Spirit is working strongly in them, to inquire into the course we are pursuing; and as similar thoughts may exist in other minds, we give replies through the medium of our report.

1st. We are asked why it is considered that vegetables that have not had the vital principle in them destroyed by fire in preparing them for food, are the most proper to subserve the Unity Spirit in man's triune organization? And then we are reminded that this restriction will cause the relinquishment of bread in its present form, which the writer states appears to be pure and simple in its composition, and wholesome and nutritious in its effects.

To this we must reply, that standing on the *à priori* ground, the question contains its own reply, for every thing that proceeds from Good, that is fitted for any purpose, is good in proportion as it is most perfectly developed or manifested by Good, without any human aid or art. It is true, that in our present false and artificial state, both of constitution and relation, the good may not be that which will best assimilate with our natures, and one leading duty of those who seek a transition from the present degenerate state in which man is to that higher destiny which awaits him, when he is conditionated to receive it, will be to examine the proper degree of relationship in every separate detail of their arrangements, before they hastily adopt measures which may prove to ultimately retard progress, if prematurely adopted.

This caution, however, will be perfectly compatible with a much more rapid advancement than is generally believed possible. We speak out of facts and experience, as well as from intuition and reasoning, when we affirm that few have an idea of the ease, safety, and pleasure with which simple arrangements in diet, clothing, lodging, labour, exercise, bathing, and many other arrangements may be undertaken, or of the additional moral, mental, physical good which is derived from them, or they would not be held back, as they now are, in conditions upon which we can scarcely reflect without a shudder that so many of our fellow-beings are held in subjection to them.

With regard to bread, we are ready to admit its comparative superiority, when compared with many other articles of diet; but we shall not be satisfied whilst a necessity remains for preparing this or any other portion of our food by means of artificial heat. Bread is the only article we at present use fire in the preparation of, and this we have much simplified, when compared with that in ordinary use, as we consume the wheat without removing any portion of it, nor do we add yeast, salt, or any other ingredient to it, except a portion of rye.

Bread in its ordinary state we consider far from being pure, simple, or

wholesome; and with regard to its nutritious properties, the question with us is not what will support the body, for that may easily be done on almost any substance, but what are those conditions in which the Spirit can exhibit the purest, clearest, and most powerful manifestations through the best faculties and the best organs.

In considering this question in relation to the present state of humanity, we are disposed to retain unleavened bread, or biscuits, as an article of diet for some time longer; but we already find a strong necessity for limiting the quantity of it which we consume, much more than is generally done.

Ripe fruits, of superior quality, are undoubtedly the best food for a pure nature, and we expect a gradual approximation towards such a diet to arise among us. The fact that this is so may be derived from intuition, from revelation, or from experience, and the only question of the propriety of its adoption is that of its relation or congruity with our imperfect and degenerate organisms.

Every individual who may be questioned on the subject, intuitively admits that fruit is the most wholesome food, although he may at the same time begin to show reasons why he should not, or rather why he cannot, adopt it. These reasons may be many of them valid, and the return to an entire fruit diet may perhaps involve a previous return to the primitive state of man, namely, that he goes to inhabit a garden eastward in Eden, which he will not fail to do as soon as he becomes more truly related with Good.

The arguments from revelation are not confined to those of the Jewish Scripture alone, but their testimony is confirmed by the records of the golden age in every system of theosophy that has been handed down to us; while with regard to experience, that of the fruit-eating tribes or castes in the tropical climes, who are otherwise temperate and regular in their general habits, clearly shows that life, health, and strength may be better preserved in the use of fruits than in any other means.

We are reminded by our correspondent of the sanction given by Christ to the use of bread, as shown by its adoption in the institution of the Sacrament; but we would observe that we look upon no institution as permanent with regard to its material parts. The Spirit that was in Christ must ever be present with us, and will abide in us alway, but its manifestation must be in the highest and best conditions, without any bonds as to precedents in this respect.

We have every respect for the written word of Good, and value every portion of the life and history of Christ, as highly useful in conditionating us for the manifestation of the Spirit that shone forth so brightly in Him; but we never confound this Spirit with the circumstances and conditions in which he was compelled to act, and make these latter also binding on us.

Another correspondent asks advice how he is to act under the circumstances of a strong personal aversion to fruit. He writes thus:—"I never have in my whole lifetime been able to eat fruit. No apples, pears, oranges, plums, or berries, have ever entered my mouth, to be eaten with a relish; in fact, they are more disagreeable to me than medicine."

To any who are thus situated, we would remark that such an antipathy is likely to be entirely removed by the change of nature that would occur from the altered conditions in which they would be placed if leading a life of entire submission to Good; and even if it remained, bread is an adequate compensation for the loss of all the heterogeneous compounds that are now thrown into the human system, and is far more likely to conditionate the triune organism, so as to render it receptive of goodness, wisdom, and energy, than those deleterious compounds on which men generally feed.

We are again asked what is our substitute for tea and coffee; to which we reply, that where liquid of any kind is necessary, we use none but water. Tea and coffee may be somewhat necessary, under the general habits of living, as stimulants and diluents, which help to pass off many other portions of food that would otherwise have a far more directly injurious tendency than they now have; but in themselves they are both highly poisonous, and very ill accord with that simple regimen which is required for the highest conditionating for Good.

We have, in another portion of this number, inserted an article on the use of salt, which will appear somewhat startling to those who have not yet had their attention called to this, which is generally considered so necessary an article of food; and as we intend to devote our pages much more to the subject of Diet than we have hitherto done, we shall bring forward facts that will much astonish those who read them of the great ignorance under which we remain of what is really good for us.

On taking a survey of future progression, we begin to feel the time is arriving when we should occupy a more extended land position. We have now gathering a few minds that begin to appreciate the work to which our lives are devoted, and in proportion as this nucleus shall become strengthened will it become necessary that we look out for superior conditions in which it may become consolidated and enlarged. We feel our natural position to be where we can produce all that we require to use or consume, with the least possible number of exchanges, and where we may be so well provided with occupation, that we can welcome all who come in the true spirit of submission to Good, and find them such employment as shall allow them to remain with us, without in any manner burthening the pecuniary means of the establishment. We find that with the limited number even of our present wants, this may readily be done, if we are located where we may always have plenty of employment on land, whilst we also wish to be placed where we can calmly and tranquilly follow out those monitions and intuitions that may from time to time be given us from Good, and where we may hope to be more efficient instruments for its service among a rural and unenlightened population. Our thoughts, however, on this subject are by no means matured, and we make this allusion to it in the hope that we may receive counsel, advice, and suggestion from any friends who are able to give it.

Should any of our readers know of a good freehold estate for sale, of from thirty to sixty acres, situated in an open part of the country, with pure air, good water, and an average quality of land, with or without a good house, gardens, and orchards, we shall be obliged to them for any information they can give us respecting it.

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Printed by V. Torras & Co., 18, Colchester Street, Cooper's Row, Tower Hill, London. Published by J. Cleave, Shoe Lane, Fleet Street.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

The human mind, to procure peace, must associate with the universe Spirit mind, and abide in it willingly as its representative instrument.

No. 23. Vol. I. NOVEMBER 1, 1844. { PRICE 2d. or by Post 3d.

ON WOMAN.

(Extracted from an Article in the American Dial.)

The especial genius of woman I believe to be electrical in movement, intuitive in function, spiritual in tendency. She is great, not so easily in classification, or re-action, as in an instinctive seizure of causes, and a simple breathing out of what she receives that has the singleness of life, rather than the selecting or energizing of art.

More native to her is it to be the living model of the artist, than to set apart from herself any form in objective reality; more native to inspire and receive the poem than to create it. In so far as soul is in her completely developed, all soul is the same; but as far as it is modified in her as woman, it flows, it breathes, it sings, rather than deposits soil, or finishes work; and that which is especially feminine flushes in blossom the face of earth, and pervades like air and water all this seeming solid globe, daily renewing and purifying its life. Such may be the especially feminine element, spoken of as Femality. But it is no more against the order of nature that it should be incarnated pure in any form, than that the masculine energy should exist unmingled with it it in any form.

Male and female represent the two sides of the great radical dualism. But, in fact, they are perpetually passing into one another. Fluid hardens to solid, solid rushes to fluid. There is no wholly masculine man, no purely feminine woman.

History jeers at the attempts of physiologists to bind great original laws by the forms which flow from them. They make a rule; they say from observation, what can and cannot be. In vain! Nature provides exceptions to every rule. She sends women to battle, and sets Hercules spinning; she enables women to bear immense burdens, cold, and frost; she enables the man who feels maternal love, to nourish his infant like a mother. Of late she plays still gayer pranks. Not only she deprives organizations, but organs, of a necessary end. She enables people to read with the top of the head, and see with the pit of the stomach. Presently she will make a female Newton, and a male Syren.

Man partakes of the feminine in the Apollo, woman of the masculine as Minerva.

Let us be wise and not impede the soul. Let her work as she will. Let us have one creative energy, one incessant revelation. Let it take what form it will, and let us not bind it by the past to man or woman, black or white. Jove sprang from Rhea, Pallas from Jove. So let it be.

Every action, every gradation of nature, is incalculably precious, but only to the soul which is poised upon itself, and to whom no loss, no change, can bring dull discord, for it is in harmony with the central centre.

If any individual live too much in relations, so that he becomes a stranger to the resources of his own nature, he falls after a while into a distraction, or imbecility, from which he can only be cured by a time of isolation, which gives the renovating fountains time to rise up. With a society it is the same. Many minds, deprived of the traditionary or instinctive means of passing a cheerful existence, must find help in self-impulse, or perish. It is therefore that while any elevation, in the new view of union, is to be hailed with joy, we shall not decline celibacy as the great fact of the time. It is one from which no vow, no arrangement, can at present save a thinking mind. For now the rowers are pausing on their oars, they wait a change before they can pull together. All tends to illustrate the thought of a wise contemporary. Union is only possible to those who are units. To be fit for relations in time, souls, whether of man or woman, must be able to do without them in the spirit.

It is therefore that I would have woman lay aside all thought, such as she habitually cherishes, of being taught and led by men. I would have her, like the Indian girl, dedicate herself to the Sun, the Sun of Truth, and go nowhere if his beams did not make clear the path. I would have her free from compromise, from complaisance, from helplessness, because I would have her good enough and strong enough to love one and all beings, from the fulness, not the poverty of being.

Men, as at present instructed, will not help this work, because they also are under the slavery of habit. I have seen with delight their poetic impulses. A sister is the fairest ideal, and how nobly Wordsworth, and even Byron, have written of a sister.

There is no sweeter sight than to see a father with his little daughter. Very vulgar men become refined to the eye when leading a little girl by the hand. At that moment the right relation between the sexes seems established, and you feel as if the man would aid in the noblest purpose, if you ask him in behalf of his little daughter. Once two figures stood before me, thus. The father of very intellectual aspect, his falcon eye softened by affection as he looked down on his fair child, she the image of himself, only more graceful and brilliant in expression. I was reminded of Southey's Kehama, when lo, the dream was rudely broken. They were talking of education, and he said—

"I shall not have Maria brought too forward. If she knows too much she will never find a husband; superior women hardly ever can."

"Surely," said his wife with a blush, "you wish Maria to be as good and wise as she can, whether it will help her to marriage or not."

"No," he persisted, "I want her to have a sphere and a home, and some one to protect her when I am gone."

It was a trifling incident, but made a deep impression. I felt that the holiest relations fail to instruct the unprepared and perverted mind. If this man, indeed, would have looked at it on the other side, he was the last that would have been willing to have been taken himself for the home and protection he could give, but would have been much more likely to repeat the tale of Alcibiades with his phials.

But men do *not* look at both sides, and women must leave off asking them and being influenced by them, but retire within themselves, and explore the groundwork of being till they find their peculiar secret. Then when they come forth again, renovated and baptized, they will know how to turn all dross to gold, and will be rich and free though they live in a hut, tranquil, if in a crowd. Then their sweet singing shall not be from passionate impulse, but the lyrical overflow of a divine rapture, and a new music shall be elucidated from this many-chorded world.

Grant her then for a while the armor and the javelin. Let her put from her the press of other minds, and meditate in virgin loneliness. The same idea shall reappear in due time as Muse, or Ceres, the all-kindly, patient Earth-Spirit.

Goethe, the great mind which gave itself absolutely to the leadings of truth, and let rise through him the waves which are still advancing through the century, was its intellectual prophet. Those who know him, see, daily, his thought fulfilled more and more, and they must speak of it, till his name weary and even nauseate, as all great names have in their time. And I cannot spare the reader, if such there be, his wonderful sight as to the prospects and wants of women.

As his Wilhelm grows in life and advances in wisdom, he becomes acquainted with women of more and more character, rising from Mariana to Macaria.

Macaria, bound by the heavenly bodies in fixed revolutions, the centre of all relations, herself unrelated, expresses the Minerva side.

Mignon, the electrical, inspired lyrical nature.

All these women, though we see them in relations, we can think of as unrelated. They all are very individual, yet seem nowhere restrained. They satisfy for the present, yet arouse an infinite expectation.

The economist Theresa, the benevolent Natalia, the fair Saint, have chosen a path, but their thoughts are not narrowed to it. The functions of life to them are not ends, but suggestions.

Thus to them all things are important, because none is necessary. Their different characters have fair play, and each is beautiful in its minute indications, for nothing is enforced or conventional, but everything, however slight, grows from the essential life of the being.

Mignon and Theresa wear male attire when they like, and it is graceful for them to do so, while Marcaria is confined to her arm chair behind the green curtain, and the fair Saint could not bear a speck of dust on her robe.

All things are in their places in this little world, because all is natural and free, just as there "is room for every thing out of doors." Yet all is rounded in by natural harmony, which will always arise where Truth and Love are sought in the light of freedom.

Goethe's book bodes an era of freedom like its own, of "extraordinary generous seeking," and new revelations. New individualities shall be developed in the actual world, which shall advance upon it as gently as the figures come out upon his canvass.

A profound thinker has said "no married woman can represent the female world, for she belongs to her husband. The idea of woman must be represented by a virgin."

But that is the very fault of marriage, and of the present relation between the sexes, that the woman does belong to the man, instead of forming a whole with him. Were it otherwise there would be no such limitation to the thought.

Woman, self-centred, would never be absorbed by any relation; it would be only an experience to her as to man. It is a vulgar error that love, *a* love to woman is her whole existence; she also is born for Truth and Love in their universal energy. Would she but assume her inheritance, Mary would not be the only Virgin Mother. Not Manzoni alone would celebrate in his wife the virgin mind with the maternal wisdom and conjugal affections. The soul is ever young, ever virgin.

And will not she soon appear? The woman who shall vindicate their

birth-right for all women ; who shall teach them what to claim, and how to use what they obtain ? Shall not her name be for her era Victoria, for her country and her life Virginia ? Yet predictions are rash ; she herself must teach us to give her the fitting name.

SEASONINGS, CONDIMENTS, AND STIMULANTS.

We continue our extracts from "Graham's Science of Human Life," by selecting the following article, which is somewhat long for so small a periodical ; but its importance in the practical business of life is so great that we feel little apology is required for this :—

The human body is composed of the common matter of the world, converted into animal arrangement and structure by vital forces, which overcome and subdue the more primitive affinities of inorganic matter. The matter of our bodies is not permanent in its organic arrangement, but particle by particle is continually escaping from the vital structure, and returning to inorganic forms : and hence the necessity for constant supplies of new matter to replace that which is eliminated from the vital domain. Our bodies, therefore, consist of an assemblage of organs, so constructed and adjusted as to form of the whole, a single system, and each of these organs performs its peculiar function, not for itself alone, but for the whole—as a constituent part of the one system, and the associated functions of all the organs constitute the single vital economy of the system, by which the body is nourished and sustained in all its posiological properties and powers. The organic wants of our bodies, and consequently the purposes for which their organs were constructed, require vital power and action in the organs : and vital action requires that the living organs should be susceptible of being excited by appropriate stimuli ; and hence every organ in which vital action is required is furnished with tissues, whose vital properties endow it with the necessary powers for the performance of its function : and thus every acting organ in the system is constituted with vital sensibilities that fit it to be excited by those substances which it was constructed to receive and act upon. A certain degree of action, in the several organs, is therefore necessary for the sustenance of the body and maintenance of life : and such is the general sympathy of every organ with each other in the whole assemblage, and all with each, that no one organ can greatly fall short, nor greatly exceed its proper rate and tone of action, without in some measure involving the whole system, and causing a correspondent disturbance in the general economy of the vital domain. And although the animal centre of perception has, in the ordinary state of the system, no cognizance of the particular actions and conditions of the several organs in the domain of organic life, yet the cerebro-spinal system, sympathizing directly and powerfully with that domain, in all its affections and conditions, the animal is conscious of satisfaction and enjoyment, or depression and disquietude, according as the general tone of the organic economy comes up to, or falls short of, the usual healthy standard. And, consequently, when the system is in perfect health, and each organ is healthfully acting under the influence of its appropriate stimulus, the physiological wants of the organic economy are satisfied, a grateful communion of sympathy pervades the whole system, and mental tranquillity or perhaps delight is the natural result. If by any means to which the system is adapted and accustomed, the stimulation is somewhat increased, and the general tone elevated, the systematic mental consciousness or feeling amounts to exhila-

ration, and perhaps high enjoyment: and on the other hand, if by any means the general tone be depressed, the sympathetic mental consciousness or feeling is commensurately unpleasant and distressing, and the individual feels a corresponding degree of dissatisfaction and disquietude, which is promptly removed, and satisfaction afforded by the requisite degree of stimulation. Hence, it may be said that there is in man and all animals A NATURAL LOVE OF STIMULATION.

But the vital sensibilities by which our organs are rendered susceptible to the action of appropriate stimuli, also render them susceptible to the action of other and improper stimuli. In the natural constitution of man, all the animal and organic sensibilities are established with precise and determinate relations to the physiological interests of the body, and to the nature and qualities of the substances designed to act on the living tissues of the organs. Thus, the organic sensibilities of the stomach not only render that organ capable of being excited to action by appropriate stimuli; but they render it capable of being excited to even the most powerful and violent action, by improper, and offending, and pernicious substances.

In the perfectly healthy and undepraved state of the stomach, its sensibilities enable it, with the nicest and most discriminating accuracy, to perceive and appreciate both the *quality of the stimulus* and the *degree of stimulation;* but the habitual introduction of improper substances into the gastric cavity, so depraves its sensibilities that it often wholly *loses its discriminating power to perceive the quality of the stimulus, and only retains the ability to appreciate the degree of stimulation.* By the same means also, its delicate susceptibility to the action of its natural and appropriate stimuli is so impaired, that the latter fail to excite sufficient action in the organ to keep up its proper tone, and to satisfy the demands of the organic economy; and the consequence is, that a physiological depression of the organ results, which involves the whole domain of organic life; and the sympathy of the cerebro-spinal system with this depression, becomes a mental consciousness of dissatisfaction, disquietude, and distress, which must either be borne till the vital economy recovers the stomach from its depravity, and restores it to its healthy susceptibility, or be removed by the use of the stimulus by which the depravity has been produced, or by some other stimulus equally powerful. Thus, while the stomach is healthy and undepraved, the simplest and plainest food excites it to the vigorous performance of its function; and there is no want of tone in the organ, and no physiological dissatisfaction is felt in the system, and no mental disquietude results. If, in this state of things, a sufficient quantity of tobacco or any other poison is introduced into the gastric cavity to endanger life very imminently, its poisonous property is instantly perceived, and the sympathetic alarm is promptly given to the whole domain of organic life, and the most violent vital reaction takes place; but if a very small portion of tobacco be introduced at first,—not enough to endanger life, nor greatly to disturb the function of the stomach, very little or no alarm will be given to the organic domain at large, but the stomach will, as it were, endeavour to keep its little troubles to itself, and by its own special economy, protect itself and the vital domain as far as possible from its deleterious qualities. Yet always, and inevitably, just in proportion to the pernicious quality and energy of the tobacco, the discriminating sensibility of the stomach is impaired; and the organ is commensurately less susceptible to the action of plain and simple aliment, and less nice to perceive the poisonous properties of the tobacco.

If the effect is small, and no more tobacco is introduced into the

cavity, the vital economy will soon recover the organ from the injury, and restore it to its healthy sensibility. But if, before this is effected, a little larger quantity of tobacco is taken, the stomach, having less power to perceive its poisonous properties, will give no more alarm than it did before, with the less quantity; and if this course be followed up for a short time, gradually increasing the quantity of the tobacco, the discriminating sensibility of the stomach will be so much depraved that it will no longer be able to perceive the quality of the stimulus, and only able to appreciate the degree of stimulation: and this discriminating sensibility of the stomach being destroyed, there remains no other instinctive means by which the poisonous character of the tobacco can be detected in the gastric cavity. If now the tobacco be entirely withheld, and the depraved stomach be left to its own resources and the action of its natural and appropriate stimuli, these will wholly fail to keep up the tone of the organ, and the necessary consequence will be a physiological depression corresponding with the depth and extent of the depravity, and involving the whole domain of organic life, and sympathetically producing a proportionate degree of mental disquiet and distress.

But the mind cannot be conscious that the tobacco has produced its distress, nor that it is suffering from the want of physiological tone in the stomach, or any other organ. It is only conscious of its own distress, which it naturally attributes to some purely mental or moral cause acting directly on itself. The depraved stomach, however, craves its accustomed stimulus, with a vehemence equal to the depth of its depravity and the degree of its physiological depression; and if the requisite quantity of tobacco be introduced into it, immediately its tone is restored, the physiological depression removed, and the mental disquietude dispelled. But the mind cannot be conscious that it derives its relief from the action of a poisonous substance on the stomach, nor that it is in any measure affected by the condition of any bodily organ. The stomach no longer perceives the poisonous quality of the tobacco: it only appreciates the degree of stimulation which the tobacco produces, and *in that degree of stimulation* the stomach blindly rejoices, and the whole organic domain sympathetically rejoices with it; and in this general physiological exhilaration the mind rejoices also, though utterly unconscious of the source of its delight. But the mind, not from its consciousness, but from the exercise of its reasoning powers, will soon discover that its disquietude follows the abstraction of the tobacco, and its satisfaction or delight follows the use of it; and, judging, not from any knowledge of the physiological powers and laws of the body, and of the properties of the tobacco, but wholly from its own consciousness of disquietude when the tobacco is withheld, and satisfaction when it is used, it naturally and necessarily comes to the conclusion that the tobacco is not only innoxious but highly salutary; and thus man is brought to the full belief, that tobacco is greatly conducive to his health and comfort, and feels himself fully confirmed in this opinion by the very best and most infallible means of knowledge—*his own experience.*

This same reasoning strictly applies to the physiological and psychological effects of all other pure stimulants on the human system. In every case, by so much as they increase vital action, they cause the vital expenditure to be in excess of the immediate vital replenishment; and the necessary consequence is a commensurate physiological depression, or "indirect debility," as it is called in medical works. In every case also in proportion to the deleteriousness of the substance used, the vital sensibility of the organ on which it acts is impaired and depraved; and the orga

loses the power to perceive the quality of the stimulus, and only retains the ability to appreciate the degree of stimulation. Moreover, in exact proportion as any organ becomes depraved by any particular kind of stimulus, it loses its susceptibility to the stimulating properties of other substances, and becomes dependent on that particular kind, for a satisfactory degree of stimulation, and is depressed and dissatisfied if that accustomed stimulus is withheld; and in its depression involves, to some extent, all the physiological and psychological powers of the system. This constitutes the power of such acquired appetites, and renders it exceedingly difficult to subdue and remove them. And always, when the system has become habituated to any stimulating substance, the depth of the depravity caused by its use, the depression and dissatisfaction experienced if it is withheld, and the difficulty of subduing the appetite for it, are in proportion to the deleteriousness of the substance, and the natural and instinctive antipathy of the pure and healthy vital powers to its poisonous properties.

But as the discriminating sensibility by which any organ is enabled to perceive the poisonous properties of substances which act upon it, are soon destroyed by the habitual use of such substances, and as the degree of stimulation is all that is appreciated by the general organic economy, and all that affects the mental consciousness, so the physiological satisfaction, and the mental enjoyment and delight, always correspond with *the degree of stimulation*, without any regard to the *quality* of the stimulus. And as the most deleterious substances cause the deepest depravity of the organs on which they act, and as their stimulation is attended with the greatest expenditure of the vital powers, and is consequently followed by the greatest degree of physiological depression and mental disquietude, so the depraved appetite, formed by the use of such substances, is most importunate and despotic, and most exclusive in its demand for the particular kind of substance by which it was formed, and that particular kind of substance becomes most exclusively essential to the production of the requisite degree of stimulation. And hence, in proportion to the deleteriousness of any substance on which the system has become dependent for stimulation, the mind, judging from its own consciousness, regards that substance as essential to its own comfort and enjoyment, and to the welfare of the body; and as such substances, when the system is deeply depraved by them, are always used in gratification of the most importunate appetite, and as their stimulation removes the most distressing physiological depression, caused by their own depraving and exhausting influence, so their stimulation is regarded as the most grateful and delightful of all the enjoyments of life, and the substances themselves often become of more importance, in the estimation of the mind, than any thing else affecting human existence.

The explanation of these physiological principles fully discloses to us the universal and deeply melancholy fact of man's propensity to indulge excessively in the use of stimulating and intoxicating substances. By over exertion of the body, or over action of the mind, or by dietetic errors in the quantity or quality of food, or by some other cause, the nice balance of the physiological actions of the body is disturbed,—a corresponding physiological depression is produced, and a commensurate disquietude is felt. If in this state of things, man fully understood himself, and were wise, he would patiently bear the light and momentary disquietude, till the renovating powers of his vital economy restored the balance of action, and thus removed his distress. But unhappily, man knows not himself! and, what is yet more his fault than his misfortune, he seeks not, with proper diligence

and in a proper manner, to know himself. And in his ignorance, if, by any means he experiences a physiological depression, and consequent disquietude, he is at once impatient to be relieved, and eagerly avails himself of any thing that promises the most speedy alleviation. Purely by accident at first, he discovers that certain substances, if taken into his stomach, exhilarate him, and remove his depression; but upon what principle, he has no idea; nor does he give himself any care to ascertain. It is enough for him to know that, when he is fatigued or in any manner depressed, if he takes the substances in suitable quantities, he is relieved and perhaps made happy. The olfactory, and gustatory, and organic sensibilities alone, can perceive and appreciate the qualities of the substances, with reference to the physiological interests of the body; and these are soon depraved by the action of those substances, and the system only retains the ability to appreciate the degree of stimulation; and that is the very thing that affords the satisfaction and delight; while at the same time, its effects upon the system destroy the physiological and mental ability of the individual to be satisfied with the action of the natural and appropriate stimuli, and cause a more and more frequent and distressing physiological depression and consequent demand for stimulation. But man in his ignorance, and in the blindness of his sensuality, knows nothing of the physiological philosophy of all this. He neither knows nor suspects that the frequency and depth of his disquietude are caused, in any measure, by the substances which he uses to remove that disquietude. He only knows from his *experience*, whose integrity he can no more doubt than he can doubt his existence, that whenever he feels depressed and disquieted, the use of those substances affords him relief, and satisfaction, and enjoyment; and therefore he fully believes them to be salutary cordials, which do him good, and only good.

Thus man, in his blindness and delusion, goes on, from the occasional to the habitual use of his stimulants, till he brings his system into such a state of general physiological depravity, and renders it so subject to physiological depression, that its natural and appropriate stimuli no longer serve to keep up its tone in any respect, nor to satisfy its demands for stimulation, and the result is, that nothing simple and unexciting in his food or drink satisfies his depraved appetite and morbid craving for stimulation; and, therefore, he blindly multiplies the kinds of his stimulants and increases the quantity, with the increasing depravity and demand of his system, without knowing or suspecting the consequences, till every thing in his diet, —every thing he swallows, is, either of its own nature, or by the addition of other substances, pungent and exciting; and this inevitably soon brings the system into a condition in which its exhaustion is so rapid, and its consequent depression so deep and distressing, that it can no longer be satisfied with the mere dietetic use of stimulants, but must be kept continually under their influence; and, as the more freely such substances are used, the more rapidly and powerfully they exhaust and destroy the susceptibilities of the system, even to their own influence, so the infatuated self-destroyer is driven on to the use of more powerful and pernicious substances, till he exhausts the resources of nature, and of human ingenuity, in making himself a miserable, and yet utterly deluded drunkard and degraded sot! And from the beginning to the end of this career of self-destruction, man is compelled along his course by a necessity which he voluntarily generates as he proceeds; and at every step, he is ready, in the full sincerity of his soul, to swear by all in earth and heaven, that his own *experience*, which is the most infallible criterion of truth that man can have,

fully demonstrates the correctness of his habits, and proves not only that his stimulants are innoxious, but that they are salutary and necessary for his comfort, and for the continuance of his life.

There is, therefore, in man a natural aptitude and powerful tendency to become a drunkard, and to destroy himself by the use of stimulating and intoxicating substances. Hence, in all periods of time, and all portions of the world, it has been universally true of the human species, that the means of stimulation and intoxication have been among the first discoveries and inventions of the earliest stages of society: and nearly every tribe and nation have indulged in the use of those means, without suspecting the consequences, till almost universal drunkenness was the result:—and when, by enlarged experience, and by the sagacious observation of the more intelligent and philanthropic members of society, the relation between such excesses and their evil effects has been discovered, the depraved appetite of the body and the delusion of the mind have proved too mighty for the restraints of civil law; or, at most, the excesses have only been restrained in a very small measure, by the severest exercise of civil power. Among the bloodiest and most terrible laws to be found in the codes of nearly every nation that has inhabited the earth, are those which, in the earliest stages of their civilization, were enacted and enforced against excesses in the use of intoxicating substances. And yet, where such laws have been most sanguinary and most terrible, the nations, after having risen to what is considered the highest state of refinement in civilization, have, mainly through excesses of this kind, declined and perished in general drunkenness. Ancient Greece and Rome are, in this respect, but striking illustrations of the general history of the human race. Indeed, all means, both human and Divine, have hitherto failed to restrain mankind from excessive indulgence in stimulating and intoxicating substances. The general diffusion of that knowledge which leads to self-restraint, has ever been, and from the nature of things, must ever be, the only means which can in any measure reclaim man from this deep and universal depravity and delusion. So fast as the people of any state or nation have become sufficiently intelligent to perceive and understand the consequences of an excessive indulgence in the use of stimulating and intoxicating substances, they have, as a general fact, restrained themselves within narrower and narrower limits of indulgence, in proportion to their intelligence and the truth and extent of their convictions. But, where the depravity is universal, and the appetite for stimulating and intoxicating substances is engrafted, as it were, upon the very constitution by hereditary influence and perpetual habit, it is a most difficult thing to produce the conviction that such indulgences are incompatible with human happiness, and health, and life, and sound morality, and true religion. Hence, even in the most enlightened state or nation upon earth, the people have as yet only become sufficiently intelligent to understand the relation between the excessive use of the most powerful intoxicating substances and their most violent effects:—and in proportion to the fulness of this conviction, they restrain themselves from actual drunkenness; but they do not perceive and understand the relation between the use of all intoxicating—all purely stimulating substances, and their immediate and ultimate physiological and pathological effects upon the human body; and therefore, while they, perhaps, restrain themselves entirely from the use of certain intoxicating substances, whose ruinous effects have become too well known to be denied or doubted, they indulge themselves, with little or no restraint, in almost every other kind of stimulating and intoxicating substances, whose mischievous effects they ha[illegible] yet

been *forced* to perceive and understand;—and hence, the universal fact, that human beings, even in the most enlightened portions of the world, habitually and almost continually indulge in the use of a great variety of stimulating and intoxicating substances, to render their diet gratifying to a depraved appetite, and to keep up a satisfactory degree of stimulation in their systems!

All stimulants increase the vital action of parts with which they come in contact, and when they are powerful, and the quantity considerable, and the organ or part on which they act, an important one,—such as the stomach, their local effect is sympathetically felt by the whole organic domain, and the whole system is thrown into an increased action, by sympathetic excitement or irritation. Substances that act in this manner are called *local stimulants*. Others are rapidly taken up by the absorbents, and diffused throughout the body, exciting every part to increased action by their immediate presence. These are called *diffusable stimulants*. But, while the stimulation produced by these different substances, when the system is accustomed to them, is identified in the mental consciousness with that which is produced by the natural and appropriate stimuli, giving a sense of satisfaction and increased vigour and enjoyment, yet the physiological action which they cause is of a very different character. The natural and appropriate stimuli of the system always excite the parts on which they act, so the performance of their function, and the stimulation which they produce, increases the functional energies of the organs. But the action caused by those foreign substances which are used purely for their stimulating effect, is the action of vital resistance, or what is called vital reaction,—a rallying of the vital forces to resist, and repel, and expel the offending and disturbing cause. This stimulation, therefore, while it lasts, though it increases the feeling of strength, and to some extent the muscular power of voluntary action, yet it never, in any case, increases the functional energy of any of the organs concerned in assimilation and nutrition; but on the contrary, always diminishes the functional power of those organs, and retards their functions, and deteriorates their functional results. On this important point medical men have fallen into exceedingly great error of opinion, which has been the source of incalculable mischief in medical practice and dietetic regimen.

THE PHONOGRAPHIC CORRESPONDING SOCIETY.

This is a society which, though at present it has excited but little public attention, is certainly one of the most useful of the literary societies of the day. It is one that predicts the change that is now taking place in the moral and intellectual spheres, the change from evil to good, from darkness to light.

It originated from the extensive practice of Phonetic writing, and has now become an important auxiliary to the writing and printing reformation based on Phonetic principles. It consists of from seven to eight hundred members, living in various parts of the kingdom, who correspond with each other (in the new Phonetic character) on theoretical and practical subjects, including the arts and sciences. From the rapidity with which communications are written, and conveyed through the post, an immense amount of the most pleasing interchange of thought is carried on in the interesting form of friendly letters. Individuals, though perhaps personally unknown to each other, become familiarly acquainted with each other's views and sentiments; in many instances, topics of an elevating kind are mooted, and

mutual benefit is conferred. The expression of a desire for moral and intellectual advancement is almost invariably a prominent feature in the correspondence. The *how* to obtain the desired end, follows in due course. The subjects connected therewith are examined; LOVE and TRUTH inevitably make their way, and a practical realization is often the consequence.

In addition to the *Phonographic and Phonotypic Journal*, (in which the addresses of new members are published monthly,) the Phonographic Institution at Bath issues the *Phonographic Correspondent and Reporter*, (which is more immediately the organ of the society, being lithographed in Phonography,) in which is inserted the names of the members wishing to correspond on the subjects attached to their names, so that phonographers living in other parts, desiring information or instruction on any particular subject, learn, by reference to this paper, what member of the society would be able and willing to impart it. Besides letter-writing, many members have established *Ever-circulating Phonographic Manuscript Magazines*, which circulate among such members as agree to contribute useful, instructive, and amusing essays for the perusal of the other contributors. Many of these magazines travel several hundreds of miles each journey, and the collection presents a most pleasing variety. Thus the society, though at first established merely to aid Phonographic students through the post, has now become an extensive Literary Philosophical Improvement Society, the members of which, instead of meeting together, as in literary institutions, express their ideas to each other in this novel style, with nearly the same rapidity as they could with speech!

The comparatively isolated, but perhaps talented, inhabitant of a country village, who can find but few companions to his taste, with whom to spend his winter evenings, can, after acquiring this brief and simple system of writing, receive valuable assistance in almost any of the arts and sciences from those more advantageously situated for such pursuits; and he, in return, can confer an equal favour on those less acquainted with a country life, by describing the practical improvements in the cultivation of the soil, and other interesting operations of a rural life. There can be little doubt that mutual intercourse like this is productive of considerable advantages to those engaged in it, the number of whom is rapidly increasing. It opens new channels of intelligence, through which may flow the tide of virtue and wisdom. This should be the tendency of all our institutions, for it is only by the love and practice of religious virtue that mankind can become united in the bonds of true fellowship.

The real and permanent success of any society, whether of a religious, political, or scientific nature, is always regulated by the amount of purely disinterested motive existing in the individual members. As Goodness alone can sustain and support all things, and as all movements are carried on by a combination of individual energy, if this energy flow directly from that source which is Goodness itself, nothing can stay the progress of a cause thus sustained; success must attend the efforts of such a combination. This is a most important point to be attended to by any one who desires to promote any of the progressive enterprizes of the present day: that it is not the amount of money he may subscribe, of time he may employ, or of eloquence he may explode, by which can be estimated the value of his services; it is not the sum of worldly tribute he may thus bestow, but it is the amount of pure philanthropy which he throws into the work, that can alone weigh down the balance of his worth. It is only in proportion as actions proceed from a right source that they can be of real value to the world. A man can only do good in proportion as good flows through

as he is the instrument of it. A movement can only do good in proportion as good operates through the movers. Attachment to a cause on this ground can never fail to produce an active zeal, an untiring energy, which can only cease with the attainment of the end in view. This point needs not examples to illustrate it, the experience of all institutions, whether civil, moral, or religious, goes to prove that it is not the wealth, the time, or the talent employed that support and sustain them for any good purpose, but it is the honest integrity, the faithfulness to Good, of the promoters, that are the only guarantees of success; and in the same ratio as this worthiness exists, is the extent of true reform accomplished.

To judge from the good feeling manifested on the part of the members of the Phonographic Corresponding Society, and the disinterestedness with which many apply themselves to the work, it is easy to imagine the success that awaits the important reformation which the society has undertaken, and which it seems well qualified to promote.

The Phonetic Printing is, for the magnitude of the undertaking, rapidly advancing towards practical utility. The last number of the *Phonotypic Journal* contains a specimen of the new lower-case type, which has been purchased by voluntary contributions, principally obtained through the exertions of the members of the society. It may be reasonably anticipated that books will soon be printed in this new and truthful style, and future generations will be rid of the cumbrous difficulties that now attend early education, and reading will be learned with nearly the same ease as walking or talking.

EXTRACT FROM THE BOMBAY MONTHLY TIMES, DEC. 1, 1842.

"ISTALIF ordinarily contains a population of 15,000. Thousands of the people who had fled from Cabool on our advance had here found shelter, and the troops defeated at Tezeen and Ghuznee having apparently retired in this direction, there were said to have been 14,000 fighting men within the garrison at the time of our attack. The place was carried and in possession of our troops within a couple of hours. So soon as a sufficiency of provisions for the service of the troops was taken from the inhabitants, the town was directed to be set on fire, and the fortifications to be blown up. For two days, Major Sanders, of the engineers, was engaged in the work of destruction, and for this space the place was given over to fire and sword. *Not a living soul was spared, whether armed or unarmed. The men were hunted down like beasts—not a prisoner was taken.* Mercy was never dreamed of. Whenever the body of an Affghan was found, the Hindoo sepoy set fire to the clothes, and the wounded, when alive, were in this manner *roasted to death.*"

There seems to have been some shyness (as well there may) in giving the dispatches entire. They appear to have contracted their lucubrations, feeling probably the less recorded of this specimen of British vengeance the better for our FAME.

"Cowards are CRUEL, but the brave
Love MERCY, and delight to save!"

O, awful infatuation! False Christianized British nation! what has blinded your eyes and hardened your hearts that you thus seek to introduce the meek and lovely Jesus? Does this correspond to the self-denying introduction of John the Baptist, or to the meek and holy love of Christ?

REVIEW.

On Heroes, Hero-Worship, and the Heroic in History. By Thomas Carlyle. Second Edition. London: Chapman and Hall.

This is an extraordinary book. It contains some bright and luminous indications of the inner and Spirit light. The author is a rare instrument for the transmission of brightest visions from the spiritual or universal world; he is not confined to the narrow bounds of conventionalities and custom. His view reaches behind the scenes of ordinary life: he sees into the eternal and permanent, from whence he views the temporal and transient. He boldly declares that the Spiritual precedes and is the basis of the material—that the actual is but the hard embodiment of the ideal and real. The work consists of six lectures, in which the author views the hero as divinity, prophet, poet, priest, man of letters, and as king. These are several modes in which Deity is revealed to mankind. All these are treated of in quite an original and deep sense, declarative of Divine inspiration in great and good men. Speaking of faults, he says, "Faults? The greatest of faults, I should say, is to be conscious of none. The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death; the heart so conscious is divorced from sincerity, humility, and facts —is dead."

The author has really done what all biographers should do. He has sufficiently noticed the weaknesses of his heroes, to show the true character of their mixed nature, but has dwelt more at large upon the really heroic, the godlike, and divine. He points to the good, the wise, and the powerful, and here places the essential value of the man. His chief or only defect appears to us to lie in not showing the relation these bear to the primary source, and in omitting to point out the necessity of the soul becoming re-related to the Spirit, as its true basis, the universal triune law, by which the human being is sustained, enlightened, and enlovened.

Our space will not permit of our extracting largely from this book, but we give the following specimens of the author's matter and style:—

At page 87, he says:—"Our whole strength lies in resigned submission to God, whatsoever He do to us, for this world and for the other! The thing *He* sends to us, were it death and worse than death, shall be good, shall be best."

Page 89. "We are to take no counsel with flesh and blood; give ear to no vain cavils, vain sorrows and wishes; to know that we know nothing; that the worst and cruellest to our eyes is not what it seems, that we have to receive whatever befals us as sent from God, and say it is good and wise, God is good and great! Though He slay me, yet will I trust in Him. Denial of self, annihilation of self. This is the highest wisdom that heaven has revealed on earth."

Page 99. "God is great. *His* will is the best for you, that, howsoever sore to flesh and blood, you will find is the wisest, best; you are bound to take it so; in this world and the next, you have no other good thing that you can do."

Page 110. "It is a calumny on men to say that they are roused to action by ease, hope of pleasure, recompense, sugar plums of any kind, in this world or the next! In the meanest mortal there lies something nobler. It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven, as a God-made man, that the poorest son of Adam dimly longs. They wrong man who say he is to be seduced by ease. Difficulty, abnegation, martyrdom, death, are the allurements that act on the heart of man. Kindle the inner genial life and love in him, you

have a flame that burns up all lower considerations. Not happiness, but something higher. Not by flattering our appetites; no, by awakening the Divine heroic that slumbers in every heart can any good work gain followers."

Speaking of Mahomet, he says, "Mahomet himself, after all, was not a sensual man. We shall widely err if we consider this man as a voluptuary, intent mainly on base enjoyments of every kind. His household was of the frugalest; his common diet barley bread and water. He would mend his own shoes, patch his own cloak. He was a poor, hard-toiling, ill provided man, careless of what vulgar men toil for."

CONCORDIUM REPORT.

Since our last Report we have been progressing steadily in the great work whereunto we are called, with a daily increasing conviction that the time has now arrived when we must enter upon a new phase of it.

Our labours, although somewhat of a practical character, have hitherto been very much devoted to a theoretical explanation to the world of those changes which appear necessary to be taken to ensure an association of a few minds on a basis that should enable them to progress in entire submission to Good; and to adopt such rules and regulations as may, from time to time, seem necessary for conditionating them for still higher being-elevation; that they may gradually be brought into closer and more immediate relationship to those antecedent laws which sustain all creations, and may be enabled through their operations in them to live in greater conformity to the Divine will, which may thereby be manifested in them "on Earth as it is in Heaven."

This preliminary step of arousing the attention of a sufficient number of persons to form a nucleus has, we consider, been gained; and we have now associated together a small band who, whatever may be their infirmities, are conscientiously of opinion that the only hope of being progressed to a higher destiny lies in their being enabled to submit themselves unreservedly and unconditionally to the Love that worketh in them, and by its aid and assistance to crucify their self wills, lusts, and appetites, and all those propensities from which they found it vain to attempt an escape, whilst they were mixed up with the evils and corruptions of the present ruling systems of the world.

Having arrived at this stage, we feel that we have little more to do with writing or talking of our views, but are bound to adopt such conditions as shall manifest to those who may be sent to look upon our work, that a Spirit life is not an empty thought or an idle imagination; we, therefore, intend with our next, which will be the twenty-fourth number of the *New Age*, to bring this volume to a close, and to refrain from publishing any thing further periodically, or until we may be able to declare of facts which the generality of the public can comprehend.

We come to this conclusion the more readily from the startling evidence which every day's experience brings before us, of how little is yet known by the most advanced writers of the revelations that will be made in those who yield an unconditional surrender of their hearts, heads, and hands, to Love itself without human object or end.

The changes which we have been already called upon to make, in eating, drinking, lodging, clothing, exercise, the cultivation of the mental faculties, the surrender of the natural and conventional relations of society, and the yielding to the intuitions and inspirations of the in-dwelling Spirit, are far greater than we could at the first have anticipated; and each step we take

appears to open far more distinctly than before, a wide immeasurable prospect, which shows that the commands of Good are directly reverse to those paths in which man, in his present degenerate state, is now walking.

We well know that for us to be reiterating this assertion to the world daily, weekly, or monthly, will be of little or no avail; whilst our language to be adapted to spiritual realities, will serve to confound and perplex those who may otherwise be drawn towards us by Spirit sympathies.

We also feel that we are not authorized to set ourselves up, in any manner, as teachers or instructors of others in the duties they owe to that Good whose creatures they are; but that, provided we can realize a pure and holy life, in this degenerate and fallen age, those who may see in us any good works, will not fail to glorify our Father who is in Heaven.

Our intention is, therefore, to proceed in earnest with actualizing the doctrines of submission we may from time to time receive, and to live as strictly as our imperfect organisms will permit, in conformity with those intuitions which are revealed in us; and it is already apparent that this determination will have to result in the adoption of a mode of living of a very simple and peaceful character, whilst it will be quite inconsistent with show or display, or any unnecessary declaring beforehand, of what the modes may be or how they may vary.

It has been declared by one who well knew the operations of the Spirit in his own being, that "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit," and this is a truth that will remain the same yesterday, to-day, and for ever; for it is a purely inspired one, without any contamination or weakness from the medium through which it has reached us.

It is the Spirit alone that can make free; and this freedom must be held without any vain boasting, or even weak and profane conversing of, by those to whom the great privilege is given of being its instruments; and whenever we can be so conditionated as freely to receive, and freely to give forth to our fellow men, its deepest and highest promptings, then, and then alone, may we be assured that we can work together with them for Good.

In our present stage of progress we are led to infer that we shall be much more usefully employed in devoting ourselves for some time to the calm, silent, and contemplative examination of those manifestations of Love and Truth which are being made within the sphere in which our peculiar mission is assigned, than we shall be by declaring our perceptions to those beyond them; and we, therefore, intend to proceed, in all simplicity, to the realization of that Good which has been already revealed.

For this pupose we have, since our last, adopted several new regulations; whereby we attain greater simplicity in diet;—limitation of the quantity consumed;—silence whilst partaking of our meals;—and several other disciplines which, to the natural man, would appear harsh and severe; but which are adopted, and will be continued by us, only so far as they shall appear to the members associated to be conditions for higher and more elevated progress.

Self denial, on any weak or parsimonious grounds, we are by no means advocates of, although we think true economy should never be neglected in any state or condition of life; but the disciplines to which we refer, and which appear likely to be carried much further than we at present see necessary, are only taken in conformity to the deepest experiences we obtain, and after investigations, such as the world generally cannot afford to give to subjects they are engaged in; and our convictions are, consequently, such

as ensure co-operation as far as each imperfect organism is able to render it.

There is one thing which the student in Spirit culture learns at an early stage of his initiation, namely, that its deepest monitions are unmixed Love and Truth, although he is at the same time convinced that his own individual organism is too imperfectly constituted to enable it to manifest these monitions in any thing resembling their corresponding brightness; and hence for a time he exhibits to himself, and to those around him, irregularities and contradicitions which appear to many strange and unaccountable. This period is, however, by no means destitute of its charms to those who can truly submit their self-wills for crucifixion; and happy is it for them when they come with Paul to the assurance that to die is gain, for those who would inherit the glory of a new and heavenly life, must first bear the cross to every lust, appetite, and evil propensity, even although this cross should require, as it did in the case of Jesus of Nazareth, the surrender of life itself.

This conviction of the Love and Truth in-dwelling in each individual affords a bond of union of which the world generally have no conception; and although many may abide for a time and then go out from among us, yet has no one ever denied that the path taken is correct; and that whenever it shall be truly explored, there will be a destiny for man such as is little dreamed of.

This being the case we hope to be strengthened to persevere in full and entire confidence that Good will work its own will in us, whatever may be the path we may have to pursue; and that we may be ready, from time to time, to make all changes that may appear from its declarings to be necessary for us; and whether we shall have to appear more or less conspicuously before our fellow men, we are assured that in proportion as we become the instruments of Good, we shall in its economy be used for the highest purposes for which we are, individually, the most fitted.

As stated in our last report, we think the period has arrived when we should pay attention to the superior cultivation of the land as the chief manual duty in which we can be engaged; and we have to thank some of our correspondents for the interest they have taken in informing us of small estates that are to be disposed of. We have looked at several, but have not yet seen such an one as we should like to remove to; and our Pater is now on a tour with the view of looking for anything suitable for us.

We shall again thank our friends for any information they can give us on this subject. Our chief requisites are, pure air, plenty of good water, and from twenty to fifty acres of land of average quality, freehold and, if possible, tithe free, situated in a locality well adapted for the growth of fruits, corn, and flax or hemp. With regard to house, gardens, or other conveniences, these are secondary considerations, for we are prepared first to labour before we desire to be partakers of the fruits; and whatever may be the trials and difficulties we have to undergo, our reliance on Good is, we trust, strong enough to make us feel assured that we shall be blessed in any work begun, continued, and ended in it.

Whenever we may be so placed we feel we shall be able more strongly to invite all who desire to follow Good to see us, and to join in its work; either with us or in separate spheres, and that this invitation can be much more forcibly given by our deeds, than by any continued declarations of what we intend to do.

Printed by V. Torras & Co., Colchester Street, Cooper's Row, Tower Hill, London. Published by Cleave, Shoe Lane, Fleet Street.

THE NEW AGE,

CONCORDIUM GAZETTE, & TEMPERANCE ADVOCATE.

A Monthly Journal of Human Physiology, Education, and Association.

What man gets for himself individually, the Spirit takes and uses universally for its own ultimate purpose.

No. 24. Vol. I. DECEMBER 1, 1844. { PRICE 2d. or by Post 3d.

ON SUBMISSION TO GOOD.

WE cannot even temporarily take leave of the readers of this journal, which we have to do with this number, without devoting a few remarks to this subject, the all-absorbing duty that should ever engage their attention.

Whilst a self or merely human end remains in any thing we undertake, there will be a retarding of that true and holy state that will alone prepare man for being the instrument of Good, in its highest operations, and therefore, sooner or later, whatever is based on any foundation less intensive than an entire and unconditional submission to Good, in all its required conditions, must terminate either by the fulfilment of the end proposed, or by its being found inconsistent with the Divine order, either in fact or in relationship to the conditions that are provided for its being worked out.

Good is one, and is omnipotent to accomplish whatever may be commenced and carried forward in true relation to it; and only in proportion in which human efforts are related to Good will they be sustained and progressed. The operations of Good are carried on in spheres; and for the extension of any measures, whether small or large, it is requisite that the sphere or circle in which it is conducted, be complete in its various parts or conditions; and nothing is more obstructive to the furtherance of what is contemplated, than having heterogeneous materials, or infidel conditions, in any thing which may be undertaken.

Scepticism, or infidelity, even if it be to atheism itself, is condemnation, for it hath been truly written that "He who doubteth is damned;" and unless the persons engaged in the furtherance of any undertaking have the fullest confidence that that which they propose is good, or, in other words, unless they act from the deepest intuitions and monitions of the in-dwelling Spirit, we may depend that nothing great, or high, or noble, can result from their endeavours.

The agents of Good, for the accomplishment of its highest manifestations, must surrender to it all their hearts, all their minds, all their souls, and all their strength, and there must be no misgiving or backsliding amongst them; and if this be done without a self-determined end or object, the degree of progress will be such as will astonish the recipients, and fill them with that peace which passeth all understanding.

In devoting ourselves to Good, we must always bear in mind that its ways are not as our ways, nor its thoughts as our thoughts. The real and invisible is a very superior world to the outward and apparent, and in proportion as the one or the other is made the object of choice, and submission is accordingly given, will our movements be of an upward or downward tendency.

The characteristic phases of the operations of Good are threefold; and

it is only in proportion as these are observed and applied in true order, that any human work will be perfected. These phases are:—Invertion, Progression, and Relation.

In commencing every act, and also in maturing every thought and imagination of the heart, the primary duty of those who devote themselves to Good, is, to invert the suggestions and objects that are submitted to their inspection, and to first ascertain their mystic or occult natures; for unless this be done with the most vigilant care and attention, the parties will soon be drawn forth objectively into worldly matters; and in proportion as they are so, must they of necessity deteriorate in their power and ability to render service to Good.

After ascertaining the real nature of an intuition, it must be borne in mind that Good operates progressively. Those things which have been can never recur again, although coming events may be very similar to past ones, both in their natures and consequences. It is a mistaken idea for men to bind themselves to past revelations, to the neglect, even in the most trifling degree, of those that are constantly occuring within and around them. The unity of Good may always give us confidence, that if we rely on its inspirations we cannot be deceived, but the danger lies in our inability to develop that which is suggested to us at the deepest recesses of our being, in perfect accordance with the universallaws.

The third phase of the manifestations of Good, namely, Relation, must always be preserved calmly and steadily before those who submit to it as instruments; for Good always seeks to work in the truest relationship to that which *is*, that the conditions presented will afford.

Impatience, impetuosity, and self pride, which are often disguised by the name of enthusiasm, are great drawbacks in any movement, by the restless desires of man being substituted for the promptings of the eternal and essential Good; and these desires can only lead to confusion and disorder, and to the premature decay of that which may otherwise be preserved and continued.

When man shall clearly ascertain that Good alone creates and sustains all things that are created and sustained, and shall feel in his nature and being the order in which it works, then will be accomplished not only all that has been declared and prophesied of the introduction of the millenial state of existence, but the realities of such a state will be infinitely beyond any thing which the most exalted mind has ever been able to receive a conception of.

Submission to essential Good is alone requisite, that the God nature may be developed in the human being. It is vain to say lo here, or lo there, for the kingdom of heaven is within; and if we are prepared to fulfil the Divine command, we never lack the information of what that command really is. The self nature, in some form or other, invariably springs up to contaminate every emanation from the Divine source; but it never does so without the in-dwelling Spirit, if its monitions are habitually attended to and consulted, plainly declaring unto us when and where the deviation from the universal Good commences. Man has hitherto wasted, in forms and ceremonies, those revelations which have occured; but his doing so is doubtless consistent with the Divine order, and it is not for us to declare this fact in the language of blame or regret. The more we look into the hidden or real things of the world, the more clearly do we discern that every thing is good; and although much may appear hard to be understood, yet in proportion as we can forego a dependence upon that intellectualizing which results from our having

eaten of the tree of knowledge of good and evil, and thereby having been lifted up in our own conceits, to consider ourselves as Gods, and capable of performing the office of preserving and sustaining ourselves, and that which is around us, in a better manner than it is now done, shall we become truly enlightened as to what the Divine order really is, and the mode in which we can best be made instrumental to its ends.

In looking at the two great dispensations that have hitherto been given to man, that of life, and of light, we see them beautifully introduced by the most entire submission to Good on the parts of their respective founders, Abraham and Christ; and we may expect the same of the third, or Love dispensation.

The submission both of Abraham and Christ are so entire and unconditional, and represent so fully the order of the Divine manifestations, that we feel we cannot do better than call the most close and deep investigation to them.

In Abraham we find a man to whom had been made the promise that his seed should be as the stars of heaven for multitude. But this promise had been withheld in its prospect of completion beyond the ordinary period of life, and then was given to him one only son. This son he was commanded to sacrifice, and at the expiration of three days' journey for that purpose, he had the trying test applied to him of his saying, "My father behold the fire and the wood; but where is the lamb for a burnt offering?" His submission here was perfect, for he replied, "My son, God will provide himself a lamb for a burnt offering;" and he still proceeded on his journey. At length the trial reached its climax, "and Abraham stretched forth his hand and took the knife to slay his son;" and then was this subjugation of selfishness made perfect by acceptance, and God declared that in his seed should all the nations of the earth be blessed, because he *had obeyed his voice.*

Christ, as the representative of light, saw clearly that to him was entrusted the mission of declaring a regeneration for humanity which should make all who could be led to embrace it, ONE. As the father was in him, and he in the father, that they also could be all *one* in them; and this mission possessed his whole being in a most extraordinary manner. A young man at thirty years of age, who had been publicly engaged on such a mission little more than three years, and who found that even his most favoured disciples could not in the least comprehend the order he affirmed of, after being called upon gradually to give up every thing man generally holds dear, at length discerns that he is to suffer an ignominious and cruel death, just at the period when, judging by the outward or apparent order of things, he could render the greatest service to his fellow beings; and that his betrayal would be made by one of twelve whom he had selected to be with him to be teachers of that mission with which he was charged.

Under these circumstances we cannot be surprised that his soul was exceeding sorrowful, even unto death, and that he prayed that if it were possible such a cup might pass from him. But it well behoves us to examine the manner in which that prayer was uttered, and also how it was answered. We find it recorded by Luke that he went out into the Mount of Olives with his disciples, and having kneeled down, and being in an agony, so that his sweat was, as it were, great drops of blood falling down to the ground, he prayed.

And what was this prayer? "Father, if thou be willing, remove this cup from me: nevertheless, not my will but thine be done." This was ut-

tered at a period when his disciples could not resist the influence of sleep, and when his premonitions assured him that they were all ready to forsake him and flee; but nevertheless we find that there appeared an Angel unto him from heaven, strengthening him; or, in other words, having yielded an entire and unconditional surrender of every selfish temptation to Good alone, he found that he had taken that path which could alone lead to life eternal, and he passed through the remaining portion of the conflict unscathed and unharmed. And although he died upon the Mount of Calvary, his spirit still survives to sustain millions upon millions who have only a faint comprehension of his mission, and when the revelation made in him shall be clearly comprehended, what adoration will there not be offered to that Good which supported and upheld Jesus of Nazareth.

Let us then, individually and collectively, remember that the Spirit that was in Abraham and Christ, in Moses, in David, and the Israelitish prophets, the Spirit which has ever animated and supported the great, the noble, and the good of every age, clime, sect, creed, party, or country, is in-dwelling in each of us, and is equally prepared to work in us, according to the submission we yield and to the conditions in which we are placed. Let us put aside all self efforts, for they can avail nothing but ultimately to render us more hardened and callous to the Divine promptings; whereas if, as little children, we will come in innocence, despairing of our own efforts with broken and contrite hearts, we know, both from the revelation within and from every thing that has ever been uttered in time past, that Good, or God, is both able and willing to support to the uttermost all that submit truly, and faithfully work out that with which they are instructed.

NARCOTICS.

(From Graham's Lectures on the Science of Human Life.)

The narcotic substances which are almost universally employod by mankind, purely for stimulating and intoxicating purposes, are far more deleterious in their nature, and when used with equal freedom, are much more pernicious in their effects on the human system, than salt, spices, and other pungent substances ordinarily used as seasonings and condiments with food. The narcotic or intoxicating substances which have been used as means of stimulation, by different portions of the human family, are somewhat numerous; but the most common in the civilized world, and especially in our country, are tea, coffee, tobacco, opium, and alcohol. Alcohol, though not commonly considered a narcotic, is nevertheless, properly classed with those substances, for its effects on the living body are essentially the same. It is produced, not by any formative process of nature, but by a process of decay, or the decomposition of the saccharine matter of organized bodies. The grand characteristic of all narcotic substances, is their *anti-vital* or life-destroying property. When they are not so highly concentrated or energetic as to destroy life instantly, they produce the most powerful and often the most violent and distressing vital reaction, which causes a correspondent degree of exhaustion, depression, and prostration; and they often destroy life, purely by vital exhaustion in this violent and continued vital reaction. But when the discriminating sensibilities of the system have been depraved by the habitual use of these substances, and its powers of giving a sympathetic alarm greatly impaired, these same substances, even the most deadly in nature, if the quantity be only commensurate with the degree of physiological depravity, may be habitually introduced into the stomach, and even received into the general circulation and diffused over

the whole system, and slowly, but surely destroy the constitution, and always greatly increase the liability to disease, and almost certainly create it, and invariably aggravate it, without any of those symptoms which are ordinarily considered as the evidences of the action of a poison on the living body; but on the contrary, their stimulation is attended with that pleasurable feeling, and agreeable mental consciousness, which lead the mind to the strongest confidence in their salutary nature and effect. Hence, there is not a poison in the vegetable or mineral kingdom, which the human body cannot, by careful training, become so accustomed to, that it will receive into the stomach, at a single dose, without any immediate evidences of its deleterious effects, a quantity sufficient to kill, in a very few minutes, six men who have never used it. Arsenic may be taken with food as a seasoning, as freely as table salt, with as little immediate evidence of its poisonous character; and even prussic acid, which kills instantaneously like lightning, where the body is wholly unaccustomed to its action, may, with proper care, be gradually brought to act upon the human system, till it can be used with considerable freedom as a means of exhilaration and intoxication.

This wonderful capability of the living body to adapt itself, by physiological depravity, to the actions of poisons of every kind, has not only led the infatuated human race to the excessive use of such substances as means of intoxication, but, almost as a necessary consequence, has also led them to the full belief that those substances are innoxious and salutary. Accordingly we find in every period of human history, in every portion of the world, that not only the ignorant multitude, but also the more intelligent, and to a great extent, even the members of the medical profession itself, have stoutly denied the poisonous character of those deleterious substances, which they employed as means of habitual stimulation and intoxication, on the ground that they could be habitually and freely used, without producing immediate death or any of the distressing symptoms which indicate the action of a poison; but on the contrary, so far as the *feelings* can appreciate their effects, they act on the system as grateful cordials. From an *experience* of this kind, the poisonous character of tea, coffee, tobacco, opium, alcohol, and all other narcotic substances, has been boldly, boisterously, and vehemently denied by those who habitually use them as means of stimulation and intoxication. Even in our own land of boasted intelligence, in the middle of the nineteenth century of the Christian era, and in our colleges of learning, the idea that alcohol is a poison, has been treated with ridicule and contempt, as too absurd for any but a visionary fanatic to believe: and yet, there is no truth in science more perfectly demonstrable than that alcohol is one of the most energetic and fatal poisons known to man; and with equal certainty can it be proved that tea, coffee, tobacco, and opium are powerful poisons to the human body.

But this point is not, in any measure, to be determined by what is called *experience*, or the fact that these substances can be habitually used as means of agreeable stimulation, without producing the immediate symptoms of the action of deadly poisons: for if this be our criterion, we are forced to the fallacious conclusion, that there is no such thing as a poison in nature. The solids of the body consist of three general tissues or forms of organic structure,—each of these tissues is endowed with peculiar vital properties,—these tissues compose the several organs, and their vital properties, together with the vital affinities, which are under the control of the nervous power, constitute the vital forces of the organic economy, and the functional powers of the organs. Now then, whatever substance,

by the action of its own intrinsic qualities, is immediately destructive to the vital properties and vital constitution of these tissues, is as certainly a poison as that two and two make four. If a real poison, in a very small quantity, or very diluted form, be brought to act on a living organ composed of these several tissues,—as the stomach, for instance, the organ may, by its own peculiar economy of vital reaction, and by the co-operation of the associated organs in the general vital economy, so far protect itself and the system from the pernicious properties of the poison, as only to suffer considerable exhaustion of its vital powers and depravity of its organic sensibilities. From this state the organ may be recovered by the renovating economy of the system. But, if the poison be at first received in a highly concentrated form, or large quantity, it will either arrest the functions of life at once, by paralyzing the nervous power, or it will produce a violent reaction, and in the terrible conflict, utterly exhaust the vital properties and destroy the vital constitution of the tissues, and death will be the result! This is, therefore, the only true mode of ascertaining the properties of substances, in relation the physiological powers of the human body; and it is a matter which has been repeatedly and fully demonstrated, that all the substances which I have named contain a strong *anti-vital* quality, or in other words, their effect on the living body is to destroy the vital properties and vital constitution of the tissues which compose the organs.

Tobacco is not only one of the most powerful, but one of the most loathsome poisons in the vegetable kingdom; and therefore, when any human being has succeeded in overcoming the strongest instinctive antipathies of his nature, and formed an appetite for this filthy weed, that appetite is extremely despotic in its power, and will not be appeased by any other stimulant, and is more difficult to overcome than almost any other depravity of the human body.

Opium is in all respects so essentially like tobacco, that what is true of one, in regard to its effects on the human system, is, in general, true of the other; except that opium, being more commonly taken into the stomach, more immediately impairs the digestive organs, and diffuses its mischievous influence more rapidly and extensively throughout the whole system, causing a correspondent degree of physiological prostration, and morbid irritability; and consequently, increasing the frequency and despotic energy of the demand for stimulation, and leading to greater excess in quantity, and proportionately more ruinous effects on the animal, intellectual, and moral nature of man; rendering him extensively diseased, and, except when under the direct stimulation of his drug, stupid, sottish, and extremely miserable. Alcohol, being a more rapidly diffusable, and a more fiery stimulant, seems almost instantaneously to pervade the whole system, and to make a direct assault on every part of the living body at once. A very few drops of pure alcohol introduced into the human stomach unaccustomed to it, will destroy life nearly as quick as prussic acid; and a small quantity of the common spirits of wine of the shops will destroy life in a few minutes; yet by commencing the use of it in a very diluted form, and in small quantities, and gradually increasing the strength and quantity, the human body, we know from most melancholy fact, may, through physiological depravity, be so accustomed to this deadly poison, that it will receive it in large quantities, and in some rare instances, be, as it were, saturated with it for many years, and still live on. Yet alcohol, whether in the form of distilled liquors, or fermented, whether in wine, or beer, or cider, *is always an anti-vital principle*, always acts on the human body to disturb and impair its physiological functions, and to destroy its physiological

powers. When first taken into the stomach it highly inflames that organ, and, by the strong vital reaction, is expelled from the gastric cavity into the small intestine, and extends its inflammation through the whole length of that canal. It has been supposed to promote digestion, and has formerly been prescribed to dyspeptics by physicians generally; but it is now a matter of perfect certainty that it always retards chymification, and renders the process less perfect, and always diminishes the functional power of the stomach: in short, its effects are always, and in the nature of things, of necessity, to destroy the vital properties and the vital constitution of the tissues of the body; and always to disturb every vital function, to deteriorate every functional result, and to impair and destroy every physiological and psychological power of the human system. It cannot, therefore, be used as a stimulant in any quantity, without some degree of injury to the whole nature of man; and when habitually and freely used, it always does great mischief, and almost inevitably leads to the most ruinous consequences in body and mind; and nothing but the blindest infatuation, growing out of sensual depravity, could induce human beings to cling to and vindicate the use of such a destructive poison, as a means of stimulation.

AFFIRMATIONS ON GENERATION.

1. Man cannot elevate his species in the earth by knowledges, or by sciences, or by arts.

2. Such as the begetter is, in his will, such must be the begotten will.

3. Man begets his species from his own self will, and not from his understanding.

4. No quantity or quality of knowledge can elevate the generated human will.

5. It is only the Divine will that can elevate the generated human will.

6. Divine knowledge cannot elevate the generated human will.

7. The generated human will must be celestially re-generated by the Divine will, and then re-united to itself.

8. Whatever the human mind proposes, or the human hands perform, must be the generated human will, while it remains the prime mover.

9. The self-will, or self-generated will, or generated human will, turns all round to itself that it acts or thinks upon, before it be celestially regenerated.

10. As the human species are to be wholed and divinized, must not a process of Divine and human regenerating concur to effect this, and must not the earth man cease to effect that conjointly with the human earth which only can be effected conjointly with the Divine, when he is celestially and terrestrially one.

11. A conjunction with the celestial must be sought by the terrestrial, before a conjunction with the Divine be sought.

12. The human earth man must be united to the human heaven man, and when whole or indivisibly one, then married to the Lord.

REVIEW.

Plain Evidences, by which the Nature and Character of the True Church of Christ may be known and distinguished from all others. By John Dunlavy. Albany, U.S.: Printed by Hoffman and White, State-street.

THIS is a small work, taken from a larger one by the same author, entitled "The Manifesto, or a Declaration of the Doctrines and Practice of the

Church of Christ," which was published in 1818, with the consent and by the authority of the Society of United Believers, generally called Shakers, and contains much information that will be interesting to those who are desirous of knowing the peculiar points on which they differ from the general practices of the world. We give the following extract as a specimen of the work and the style in which it is written, but would recommend a careful perusal of the book itself, or of the larger one from which it is extracted; as, although we do not think the Shakers in possession of all the requisites for a pure and holy life, we believe they are united on a basis far superior to most other societies:—

"That marriage and the order of the flesh have neither part nor lot in Christ, is proved by this doctrine of Christ, 'If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.'

"Some, however, are quite apt in qualifying these sayings of Christ, so as to accommodate them to their own views. But it is at least necessary not to explain the teaching of Christ all away; his words are not mere wind, but contain an important meaning, and an energy not to be neglected. That this hatred of which he speaks cannot be levelled against the soul or the body, nor intend any injurious feelings towards either, will be granted. Yet the words of Christ mean something of great importance, for on it depends our discipleship, and consequently, our acceptance with God. I conclude, therefore, that these energetic words were not delivered for a deception; and that when he said *hate*, he did not mean *love*, although the purest and most genuine love is strictly consistent with that hatred. And as man's nearest relations, together with his own life, are singled out as peculiar objects of hatred, I conclude that, when he says father and mother, wife and children, brethren and sisters, yea, and his own life also, he means these especially, inasmuch as these stand nearest to self, and therefore, are most closely connected with that self-denial and cross-bearing so indispensably necessary to partaking with Christ; 'If any man will come after me, let him deny himself and take up his cross and follow me.' But as aforesaid, it is not required to hate the person; but to be a disciple of Christ, a man must hate his father, and his mother, and his wife, and his children; not the man and the woman, but the father and the mother; not the woman but the wife. Now every one knows, that what constitutes father and mother, wife and child, is the flesh operating in its own line and order. *They twain shall be of one flesh;* and, *That which is born of the flesh is flesh.* Therefore, a man born of his father and mother, who are one flesh, is born of the flesh, and, according to Christ, he is flesh, and accordingly so are the whole connection and relation: and in all this work Christ is not known. 'But that which is born of the Spirit is Spirit,' and therefore hath part with Christ.

"A man is not required to hate his own personal existence, or physical life, but his carnal life, and that which supports it—that by which he has his existence in a fleshly fallen nature. What, therefore, Christ requires us to hate, is the flesh, which lusteth against the Spirit, and is contrary to it; which also is partial, leading a man to esteem, regard, and befriend his own fleshly relations more than others, contrary to Christ, who said, 'Whosoever shall do the will of God, the same is my brother, and my sister and mother.'

"When it is considered that men esteem their own relations after the flesh more than others, and are more closely attached to them, notwithstanding that others are as respectable and as worthy as they, and often

more so, every man of real intelligence must grant that such estimation and attachment are merely the partialities of the flesh. Yet such estimation and attachment, or these partialities, are as necessary to the support of marriage, and the line of the flesh therein, as the junction of the members to the existence of the body. This proves that marriage in the order of the flesh, has neither part nor lot in Christ, whose love is impartial, and where each one is esteemed according to his real character, without respect to persons, and in whom all crucify the flesh with its affections as well as its lusts.

"This view of the subject leaves no room for any part of all the inhumanity, cruelty, and distress, about which the children of this world make such an outcry against the followers of Christ, but leaves the Christian under every sacred obligation of humanity and charity necessary to the existence and comfort of society. Every duty between the members of the old creation as husband and wife, parent and child, not subversive of the new, remains sacred and inviolable, until they arrive to that state wherein they have no need of such good offices from such relations. 'If any man have not the Spirit of Christ, he is none of his.' But the Spirit of Christ esteems all those who do the will of God, brethren and sisters; those, therefore, who truly belong to Christ are in no want of relations or their good offices.

"Some, indeed, believe, or affect to believe, the hating and forsaking required in the disciples of Christ to be merely mental and comparative, and to produce no material separation or visible cutting off from the fleshly connexion and intercourse, because it is written, 'He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.' But nothing is more certain than that these words imply a contrast between Christ and the man's kindred; so that his love cannot be divided between them, nor at all imparted to both, which makes it plain that the love which men have to father and mother, son and daughter, wife and child, is a rival to the love of Christ, and that both cannot dwell in one heart. The words, therefore, are precisely the same as to say, He that loveth father or mother, is not worthy of me; and he that loveth son or daughter, is not worthy of me. The sentence, therefere, is just tantamount with that above: 'If any man come to me and hate not his father, and mother, and wife, and children, and brother, and sister, yea, and his own life also, he cannot be my disciple;' for what any man hates he does not love.

"Farther. If the hating and forsaking requisite in the followers of Christ be only comparative and mental, or even verbal also, while the heart is as fully therein as the nature of the case will admit, whence arises all those divisions and enmities of which Christ speaks, as the certain and inevitable attendants of his gospel? 'Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household.'

"Or, if the gospel of Christ requires no more than a mental or comparative forsaking of the line and members of the flesh, wherein was the necessity, or even propriety, of the apostle's stating a provision, especially and specifically, for a man and his wife, in the case of one being a believer and the other not. Let not the believer put away or leave the unbeliever; But if the unbeliever depart, let him (or her) depart. A brother or a sister is not under bonds in such cases.'

"Now, where was it ever known that a man put away his wife because of her being a believer in Christ, or that a woman departed from her husband on account of his being a believer, provided the faith of such believer did not extend to the demolishing of the works of the flesh, and disannulling its claims in Christians? It is true that infidels and professed Christians, or professed Christians of divided faith, can generally live together in as much agreement as where their faith is one, provided the claims and works of the flesh be preserved inviolate."

CONCORDIUM REPORT.

Since our last report, the Concordium has been the scene of many changes, in proportion to its extent, and it is evident that the phase to which we are arrived is one of no ordinary trial in Spirit progress. We have, however, to rejoice much in all that has occurred, for it has rendered it more than ever apparent to those who look deeply into these events as they take place, that there can be no other permanent basis by which parties can be held together in association than that of unlimited and unconditional submission to the Spirit in every required condition.

The feelings and sympathies of our present mixed and imperfect constitutions would be much gratified by our being able to remain in close relationship with those to whom we are and shall be held by the ties of friendship, perception of good, and many of our common faculties and affinities; and the surrenders we have been, and still may be, called on to make, are certainly not a little trying; but our hope and aspiration is, that we shall always be found faithful, and that whatever may be the demand which is made upon the selfish nature, we shall be found ready to yield to those antecedent laws within, which declare daily more forcibly what it is good and right to do.

As stated in our last, we believe we have now associated together a small band who are conscientiously of opinion that the only hope of being progressed to a higher destiny lies in their being enabled to submit themselves unreservedly and unconditionally to the Love that worketh in them, and they now hope that their labours will assume a more decidedly practical character. To this end, we feel that we must, for a season at least, retire from every thing of a theorizing or intellectual nature, so far as those without the limits of our immediate sphere of operations are concerned, and we therefore propose to terminate the *New Age* with the present number.

In taking leave of those who have been our readers, we assure them of our hope for their progress in all goodness; and if they are prepared to submit to the deepest intuitions they receive from the in-dwelling Spirit, they will not long remain without a testimony of the course they are called upon to take; and they may be assured that, in proportion as they faithfully actualize the monitions that are given them, they will be entrusted with other and higher works, until there shall be opened in them natures and capacities to which they are at present entirely strangers.

In taking this step, however, it is necessary to observe that this submission must be real and from the heart, and not apparent or from the head only. Nothing is more unfortunate for any man, whether considered in relation to the actual, or ideal and real, than for him to be enlightened with a strong perception of the good and the true, and yet still to continue selfishly to persevere in doing that which is right in his own eyes, in

contradistinction to the deep promptings from the universal laws in his being.

It has been said by one who well knew humanity "that he that knoweth his master's will, and doeth it not, shall be beaten with many stripes," and the truth of this saying can be testified to by every individual who asks within him for a response, how far soever he may be enabled to disguise it from those around him.

It has again been said, by the same teacher, "If ye know these things, happy are ye if ye do them;" and unless this condition is complied with, happiness cannot, by any possibility, be the lot of man.

Our hope is, therefore, to be strengthened for a far greater resignation of the things of the world than we have hitherto made, whether it regards friends or kindred, houses or lands, food or clothing, or any thing that may stand as impediments to the universal progress in our beings, and that we may be fitted for that service to which alone we feel that we ought to be in every manner consecrated, and walk in those simple conditions which are alone compatible with a life of purity and holiness.

In such a course we shall be glad to be joined by any parties of either sex, who are prepared for an entire submission to Good, and whatever may be their present weakness or infirmity, if they can come with humble and contrite hearts, there can be no doubt of their acceptance, and of their being strengthened in proportion to their submission to Love in the conditions which may be prepared for mutually aiding each other in still further and more perfect elevation.

To any, however, who feel interested in this subject, we would observe it is not one of place or conditions alone, nor can any external influence aid them if they are not inwardly moved. The questions of morality, temperance, industry, economy, and many other which are generally called virtues, may be important, but that of which we would treat is the vital relationship between God and the human soul.

We have hitherto temporarily misspent the time allotted to us, and have been pursuing external shadows, more than the eternal realities that are within us. Thanks be to Good, we now feel aroused from this source; and although our efforts are at present weak and feeble, we are not without confidence in Love that we shall be more and more strengthened by it in the development of our triune organisms in such a manner as shall render us better fitted for its higher uses.

We have not yet definitely fixed on any change of locality, but we feel that we must go to a more rural and retired district than the one we are now placed in; one where we can have greater opportunities of mixing freely with the simple and virtuous.

We rejoice much in the progressive works of Good that are now being manifested in every movement that appears to occupy the public attention, and we discern in them the signs of further and more extensive changes, of which even the most advanced leaders are at present little aware. The question of temperance, we see, is not being confined to the mere abstinence from fermented or distilled liquors, but begins to hold reference to the proper quantities and qualities of food; and there is on this subject a most ample field for investigation, one that will repay the labourers in it for any true exertion they may make.

In reply to a correspondent who seeks our opinion as to the quantity of food that is necessary to sustain a man, we would remark that man never is sustained by food, or by any thing which comes from without. The declaration that "Man does not live by bread alone, but by every word that

proceedeth out of the mouth of God," is a strictly literal truth; and in proportion as the works of darkness are cast off, and we live in purity and true holiness, do we become enabled to diminish our food, both in quantity and variety; and this not only without a diminution in the power of exertion, but with a continually increasing energy for the performance of every thing that is lovely and true.

To what extent this phase of progress may be carried it is not for us to affirm. We patiently abide all manifestations, rather than seek to give utterance in things of which we are not well assured; but we expect persons with a little training, under other pure conditions, and living a life truly devoted to Good, may soon live on fruits alone, with the addition of a few nuts, or a little grain.

The diet of the Concordium at present consists of fruit, with biscuits made of wheat meal and water. Of the biscuits, the consumption averages from a pound to a pound and a half daily for each adult; and we feel assured that this quantity will be lessened with considerable advantage as fast as we can overcome those cravings that have been engendered by the false developments the appetite has hitherto had.

Not the slightest difficulty that besets the path of him who adopts a simple life is the fineness of palate, that soon gives a relish to whatever he takes. Whilst others are complaining of want of appetite, we find we could readily part with three-fourths of what we have, and be much benefited. We hope gradually to conquer this, as well as every other selfish propensity, and as rapidly as we can do so, we find results that are highly beneficial in every respect.

To those who have taken an interest in the articles that have appeared in the *New Age* during its publication, we would say that, in now taking leave of them, we only do so from a sense of having other and more important duties to attend to, and we recommend their seeking from other sources those precepts with regard to temperance which may aid them in conditionating for its exercise in every act they perform.

Among other works likely to aid in effecting this purpose, we would strongly recommend for their perusal "Graham's Lectures on the Science of Human Life," from which we have of late largely extracted, and which, had we continued to devote ourselves to the press, it was our intention to have published. This work should be in the hands of the million in this country, and we would now recommend it to the notice of the editors of the various temperance journals, as a standard work from which they will derive much valuable assistance in the labours in which they are engaged.

There are also many valuable works on Vegetable Diet that will repay perusal to those who have the leisure and inclination to study them, and here we would call attention to "Nicholson's Conduct of Man to the Inferior Animals," and "Vegetable Diet Defended," by Dr. Alcott, as works that deserve an extensive circulation. The health of our family is also a strong evidence not only that abstinence from animal food and fermented liquors are good conditions for physical enjoyment, but that the whole paraphernalia of the kitchen may be dispensed with to the greatest advantage, whether considered morally, intellectually, physically, or economically.

We have with this number given an Address and Index, that will require to be cut out from the centre by those who intend preserving the *New Age* as a volume, and placed at the beginning of the book.

Printed by V. Torras & Co., 18, Colchester Street, Cooper's Row, Tower Hill, London. Published by J. Cleave, Shoe Lane, Fleet Street.

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